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THE

# NETTI-PAKARANA

*of Kaccāyana*

WITH

EXTRACTS FROM DHAMMAPĀLA'S  
COMMENTARY

EDITED BY

PROF. E. HARDY, PH.D., D.D.

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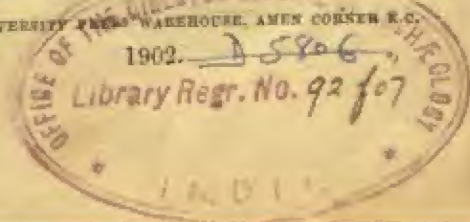
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## ABBREVIATIONS<sup>1</sup>.

### 1. Canonical Books.

- A. — *Āṅguttara-Nikāya*.
- B. — *Buddhavamsa*.
- C. — *Cariyā-Pitaka*.
- D. — *Dīgha-Nikāya*.
- Dhp. — *Dhammapada*.
- Dh. S. — *Dhamma-Saṅgaṇī*.
- It. — *Itivuttaka*.
- Jāt. — *Jātaka*.
- Kh. P. — *Khuddaka-Pāṭha*.
- K. V. — *Kathā-Vatthu*.
- M. — *Majjhima-Nikāya*.
- M. P. S. — *Mahā-Parinibbāna-Sutta*.
- P. P. — *Puggala-Paññatti*.
- P. V. — *Peta-Vatthu*.
- S. — *Samyutta-Nikāya*.
- S. N. — *Sutta-Nipāta*.
- Thag. — *Thera-Gūthā*.
- Thīg. — *Theri-Gūthā*.
- Ud. — *Udāna*.
- Vin. — *Vinaya*.
- V. V. — *Vimāna-Vatthu*.

### 2. Other Books.

- Aal. — *Attha-Sālinī*.
- K. V. A. — *Kathā-Vatthu-Atthakathā*.
- G. V. — *Gandha-Vamsa*.
- Jin. — *Jinālapkāra*.
- Dhp. A. — *Dhammapada-Atthakathā*.
- Dīp. — *Dīpavamsa*.
- Man. — *Manoratha-Pūraṇī*.

<sup>1</sup> For Pali books, read the suggestions by Professor Rhys Davids in *J. P. T. S.* 1896, p. 102 sqq.



- Mil. — Milinda-Pañha.  
 Nett. — Netti-Pakarāṇa.  
 Nett. A. — Netti-Pakarāṇa-Aṭṭhakathā.  
 Peṭ. — Peṭakopadesa.  
 Sad. S. — Saddhamma-Saṃgaha.  
 Sās. — Sāsana-Vaṃsa.  
 Sum. — Sumaṅgala-Vilāsinī.  
 Vis. M. — Visuddhi-Magga.  
 Lal. — Lalitavistara.  
 Mbv. — Mahāvastu.  
 MBh. — Mahābhārata.  
 S. B. E. — Sacred Books of the East.  
 J. P. T. S. — Journal of the Pali Text Society.  
 J. R. A. S. — Journal of the Royal Asiatic Society.  
 Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.
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## CORRECTIONS AND ADDITIONS.

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- p. 2, l. 12 fr. b. add sukhasaṇṇā after subhasaṇṇā.  
 p. 11, l. 6 fr. b. read sukke.  
 p. 13, l. 12 fr. b. delete the full stop after ti.  
 p. 20, l. 13 fr. b. cp. A. II, p. 210.  
 p. 38, l. 5 fr. t. put a full stop after pahiyyati.  
 p. 54, l. 3 fr. t. join adhipaṇṇā and sikkhā.  
 p. 128, l. 1 fr. t. read sampkilesabhāgiyaṃ.  
 p. 194, l. 6 fr. t. separate nayanti and tāyā.
-

## INTRODUCTION.

The *Netti-pakarāṇa*, also called *Netti-gandha*, or simply *Netti*, i. e. the treatise or the book on 'Leading', to wit

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\* For this rendering of the title of our work, see below p.194. The word *netti* mostly occurs in *tapparisa*-compounds, e. g. in *bhavanetti*, *āhāranetti*, *dhammanetti*, and *buddhanetti*. In one instance *netti* is used in a *bahubbhi*, viz. *netticchinnassa bhikkhuno* (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Sabbhūti, A Complete Index to the *Abhidhānappadīpikā*, s. v. *bhavanetti*), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning *netti* signifies the action of leading. Both meanings concur in *bhavanetti* and *āhāranetti*, which ultimately assumed the meaning of 'desire' or 'lust'. *Bhavanetti* (e. g. Dh. S. 1059. 1136. 1230) is the leading to existence as well as that by which this leading is effected, to wit *taṇhā*. For *taṇhā* leads men to existence, and by *taṇhā* they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus *bhavanetti* is used as a synonym of *taṇhā* (see *Abhidhānapp.* No. 162), and in *Nett. A.* (fol. nā, obv., third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanānasamatthā taṇhā-rajju*. *Āhāranetti*, which is known to me only from It. p. 37 (*āhāranettippabbhavaṃ*), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of *taṇhā*. In *dhammanetti* (Mil. p. 328) and *buddhanetti* (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by *nayati*, *neti*, and *netti*, but designates the instrumentality. *Dhammanetti* (cp. also *dhammanettri*, Mhv. II, p. 357, 5; III, p. 234, 12. 17) means leading as performed by the Law, and *buddhanetti*, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa<sup>1</sup>. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text<sup>2</sup> which is to be found in each of the three MSS. used for the present edition the *Netti* is said to have been preached to the Brethren by Mahākaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (*mūlasaṃgīti*). A similar statement is made in the Commentary<sup>3</sup> and in the Sub-Commentary<sup>4</sup> (*ṭīkā*) to the *Netti*. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the *Paṭiniddesa*, where the doctrines uttered briefly in the *Niddesa* are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the *Netti*. In a passage of the Commentary<sup>5</sup> we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the *Śikṣāsamuccaya* by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 *saddharmanetrīm* occurs, for which the editor (in the Additional Notes) proposes to read *netram*. I may here mention also the compound *bhagavannettika* (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. <sup>1</sup> Sum. I, p. 17; Asl. p. 18. <sup>2</sup> See p. 193.

<sup>3</sup> See p. X. <sup>4</sup> The *ṭīkā* (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (*pakaraṇa*), adorned with the *hāra-naya-paṭṭhāna* (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (*dhammasaṃvappanā*) by the name of *Dhammanetti*". Thus it (the exposition) received its name. <sup>5</sup> See p. 194.



v. 3 of the *Saṃgaha* as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the *Netti*. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the *Sāsanavaṃsadīpa* ('Lamp of the history of the Doctrine') by the Thera Vimalasāra, who completed his poem A. B. 2423 (A. D. 1880)<sup>1</sup>. In v. 1193 of it a Commentary on the *Netti*<sup>2</sup> is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud., It., C., Thag. and Thīg., V.V. and P.V. Herewith agrees the *Sāsanavaṃsa*<sup>3</sup>, a prose work compiled by the Burmese Pañṇasāmi in 1861 A. D.<sup>4</sup> Besides we learn from it that the *Netti* had been translated into the Burmese language by the Thera Mahāsīlavamsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the *Pubbārāma-Vihāra*<sup>5</sup>. We now turn to the *Gandhavaṃsa* ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the *Netti*, termed a work of Mahākaccāyana<sup>6</sup>, at the request of the Thera Dham-

<sup>1</sup> Published at Colombo A. B. 2424, but not for sale.

<sup>2</sup> *Nettiyaṭṭhakathā cāpi etā aṭṭhatthavaṃṇanā ācariya-Dhammapālatheren'evābhivappitā*.

<sup>3</sup> P. T. S. 1897, p. 33. <sup>4</sup> See the dissertation by Mabel Bode, Ph. D., p. 1 (published together with the *Sās.*). <sup>5</sup> *Sās.* p. 99; 116.

<sup>6</sup> G. V. p. 59. On p. 66 we are told that Kaccāyana was a native of Jambudīpa (India) and before his conversion chaplain to king Candā (Canda) Pajjota of Ujjeni in the Avanti-country. For this king, see Vin. I, p. 276 sqq.; Dh. A. p. 157 sqq. (Fausböll). A *ṭikā* to the *Netti* is attributed to Dhammapāla on p. 60, but this is likely to be an error,



marakkhita<sup>1</sup>. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows<sup>2</sup>:

- Thitiṃ ākaṇkhamānena ciraṃ saddhammanettiyaṃ  
 Dhammarakkhita<sup>3</sup>-nāmena therena abhiyācito — (5)  
 Padumuttaranāthassa pādamūle pavattitaṃ  
 passatā abhinihāraṃ sampattaṃ yassa matthakaṃ (6)  
 'Samkhittam vibhajantānam eso aggo' ti ādinā  
 thapito Etad-aggasmiṃ<sup>4</sup> yo mahāsāvakaṃtamo (7)  
 Chaḷabhiñño vasippatto pabhinnaṭṭisaṃbhidho  
 Mahākaccāyano therō sambuddhena pasamsito — (8)  
 Tena yā bhāsita Netti Satthārā anumoditā  
 sāsanaṃ sadāyattā navaṅgass' atthavaṇṇanā (9)  
 Tassā<sup>5</sup> gambhīraṇṇehi ogāhetabbabhāvato  
 kiñcāpi dukkarā katuṃ atthasaṃvaṇṇanā mayā (10)  
 Sahasaṃvaṇṇanaṃ yasmā dharate Satthu sāsanaṃ  
 pubbacariyasāhānaṃ tiṭṭhate ca vinicchayo (11)  
 Tasmā taṃ upanissāya ogāhetvāna pañca pi  
 nikāye Peṭakenāpi<sup>6</sup> saṃsandetvā yathābalaṃ (12)  
 Svusuddhaṃ asaṃkiṇṇaṃ nipuṇatthavinicchayaṃ

due to the circumstance that an anuṭṭikā to the ṭikā of the Abhidhammatthakathā is mentioned there by the name of Linatthavaṇṇanā and also an anonymous ṭikā to the Netti-atthakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this ṭikā is missing, whereas a Niruttipakarapa-atthakathā-ṭikā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a ṭikā or an anuṭṭikā to the same work to which he had written an atthakathā or a ṭikā.

<sup>1</sup> op. cit. p. 69. <sup>2</sup> vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. <sup>3</sup> Nothing else is known of him. <sup>4</sup> See A. I. p. 23; Man. (ed. Colombo 1893), p. 126 sqq. <sup>5</sup> MS. has tassa. <sup>6</sup> The Peṭakopadesa is meant here. A verse, written in the Aryā-metre, is quoted in the commentary on the Netti (fol. ki,

Mahāvihāravāstinam samayaṃ avilomayaṃ (13)

Pamādalekham<sup>1</sup> vajjetvā pāliṃ sammā niyojayaṃ  
apadesaṃ vibhāvento karissām' atthavaṇṇanaṃ. (14)

Iti attham asaṃkiṇṇaṃ Nettipakaraṇassa me  
vibhajantassa sakkaccaṃ nisāmayatha sādhaṃ ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books<sup>2</sup>, this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words:—Vuttaṃ h'etaṃ Peṭake. It runs as follows:—

Yattha ca sabbe hārā | sampatamānā nayanti suttatthaṃ  
byañjanavidhiputhuttā | sā bhūmi hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako<sup>3</sup>. It runs:—

Idaṃ Nettipakaraṇaṃ mahāsāvaka bhāsitaṃ  
Bhagavatānumoditaṃ (MS. 'tā anu') ti ca;  
whereupon the question is put:—Katham etaṃ viññāyati ti, and answered by the words:—Pālito eva, na hi pālito aññaṃ pamāṇataraṃ atthi. Yā hi catūhi mahāpadesehi aviruddhā pāli, sā pamāṇaṃ. Tathā hi agarahitāya ācariyaparamparāya Peṭakopadeso viya idaṃ Nettipakaraṇaṃ ābhatam. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

<sup>1</sup> MS. has mahāda<sup>4</sup>. The tika, which has pamāda<sup>5</sup>, explains this word as follows:—Aparabhāge pottha-kārūhakāle pamajjitvā likhanavasena pavattaṃ pamāda-pāṭhaṃ vajjetvā apanetvā pāliṃ sammā niyojayanti taṃ taṃ Netti-pāliṃ tattha tattha udāharapaḥbhāvena antasutte samma-d-eva niyojento atthasaṃvaṇṇanāya vā taṃ taṃ udāharapaṭṭasamkhatam pāliṃ tasmim tasmim lakhaṇabhūte Nettigandhe samma-d-eva niyojento. <sup>2</sup> Excepting the Sadhammasaṃgaha, a compilation made by a certain Dhammakitti who probably lived under Bhuvaneka-bāhu V and Vira-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Netti is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The



author of the Commentary on the *Netti*, had prompted them, the assertion of the Buddhists as to the age of the *Netti* evidently is a gratuitous one. It only follows that the *Netti* in its present shape was extant in the time of *Dhammapāla*, i. e. in the fifth century of our era<sup>1</sup>.

But since '*Dhammapāla*' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (*G. V.* p. 66 sq.), four scholars by the name of *Dhammapāla* are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India<sup>2</sup>. The first is the same whom I named before. In another passage of the *G. V.* (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the *Netti*. His name follows that of *Buddhadatta*, who composed the *Jinālaṃkāra*<sup>3</sup>, and precedes that of *Ānanda*,

*Netti* itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

*Kaccāyanena therena racitaṃ yaṃ manoramam*

*Nettippakaraṇam nāma Sambuddhassānumatiyā.*

The chronological order is totally upset from chapter VII to the end of the *Sād. S.*

<sup>1</sup> See *Z. D. M. G.* 51, 1897, p. 126 sq.   <sup>2</sup> In the *J. P. T. S.* 1896, p. 64 the former of these two *Dhammapālas* is erroneously denoted 'native of *Laṅkā*' (Ceylon).

<sup>3</sup> *G. V.* p. 69. It is missing, however, in the list of the works of *Buddhadatta* (an Indian, cf. p. 66) given on p. 59 of the *G. V.* The *Sās.* (p. 29) relates, in accordance with the *Buddhaghosuppatti* (ed. J. Gray), p. 49 sqq., that *Buddhaghosa* and *Buddhadatta* had a friendly meeting on the ocean between India and Ceylon, and the latter declared the *Jin.* to have been composed by him. *Sās.* p. 33 we are told that *Buddhadatta* wrote a commentary on the *B.*—Professor J. Gray, in the Introduction to his edition of the *Jin.*, ascribed this poem to *Buddharakkhita*, a Ceylonese (cf. *G. V.* p. 67), who in the *G. V.* (p. 72) is said to have written a *ṭīkā* (called *Jinālaṃkāra*?) to the *Jin.* It is true that a postscript, to be found also in the *Mandalay MS.* of this text, names *Buddharakkhita*, but,

to whom a *Ṭīkā* to Buddhaghosa's Commentary on the *Abhidhamma*-books is ascribed<sup>1</sup>. The second is called *Culla-Dhammapāla*. He was the senior pupil of Ānanda and wrote the *Saccasamkhepa*<sup>2</sup>. A third *Dhammapāla* appears in a list of (fifty-one)<sup>3</sup> scholars, all natives of Ceylon. He is named in this list between the author of the *Vuttodaya*, elsewhere called *Samgharakkhita*<sup>4</sup>, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth *Dhammapāla* occurs in a group of (twenty-three) scholars<sup>5</sup> who are said to have written at *Arimaddana* (*Pukkāma*) in India<sup>6</sup>. To the same group belongs a scholar, *Saddhammapāla* by name. In a preceding chapter of the *G. V.* (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to *Buddharakkhita* by Mr. Gray, even if I could agree with him as regards the author of the *Jin*. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

<sup>1</sup> *G. V.* p. 60; 69; *Sās.* p. 33.    <sup>2</sup> *G. V.* p. 60; 70; *Sās.* p. 34. In the latter book the author of the *Sacca* is simply called *Dhammapāla*.    <sup>3</sup> For the method how this number can be reached, see the list arranged by Mrs. Bode in the *J. P. T. S.* 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the *G. V.* p. 66 sq.

<sup>4</sup> *G. V.* p. 61 oddly separates *Samgharakkhita* from the *Vuttodayakāra*; but cp. p. 70; also *Sās.* p. 34. As to the age of *Samgha*, see *Pali Studies* by Major G. E. Fryer (1875), No. 1, p. 1; and, since *Samgha* is identical with *Moggallāna*, the *Pāli Lexicographer*, see also the Preface to the *Abhidhānappadīpikā*, by W. Subhūti, p. I.    <sup>5</sup> *G. V.* p. 67. In the *J. P. T. S.* 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this *Dhammapāla* is the same who, in the *Sās.* p. 33, is said to have written an *anūṭikā* to a *ṭīkā*, called *Vimativinodanī*, on the *Vinaya* by Kassapa in the *Tanul-country*, in the twelfth or thirteenth century A. D.    <sup>6</sup> Not in India proper, but in Burma, cf. *Sās.* p. 25, and Mrs. Bode's *Introd.* p. 3, n. 2.



scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭṭkā at request of Buddhamitta, at whose request also Buddhaghosa wrote the Papañca-Sūdani<sup>1</sup>.

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny in *hypothesi* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcī-pura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti<sup>2</sup> nor a direct reference to it is to be met with. But an in-

<sup>1</sup> G. V. p. 68 sq  
Sum. I, p. 31.

<sup>2</sup> The term *dhhammanetti* occurs in

direct reference occurs in the *Atthasālinī*<sup>1</sup>, being Buddhaghosa's commentary on the *Dhammasaṅgani*. Among the authorities quoted there<sup>2</sup> the *Peṭaka* is to be found, and if the book current under this title as an abbreviation for *Peṭakopadesa*<sup>3</sup> was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl.* p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggalliputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the *K. V.*

On the other hand, nothing in the Commentary on the *Netti* speaks against *Dhammapāla*, whose authorship as regards the *Paramattha-Dīpanī* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

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<sup>1</sup> p. 165. <sup>2</sup> See Caroline A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics* (London 1900), p. XXIII sq. I may be permitted to add that by *atthakathā* at p. 33 the *Papañca-Sūdanī* is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage *Sato pajāno, Ānanda, Bodhisatto Tusitakāya cavitvā mātu kucchim okkamati ti* = *M. III*, p. 119). <sup>3</sup> See p. X n. 6.





is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the *Netti* tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century<sup>1</sup>, our only witness for the *Netti*. By him the opinion has been borne out that the *Netti* was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the *Netti* or, strictly speaking, the *Paṭiniddesa*-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the *Netti* proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the *Netti* to a disciple of the Buddha, they are assuredly wrong<sup>2</sup>. The *Paṭiniddesavāra*, i. e. the main substance of our work, with its numerous quotations from the *Piṭaka*

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permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in *Nett. A.* (fol. 4u, obv., second line) the *Dhp. A.* (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the *Dhp.*, e. g. vv. 131; 132; 240; 325, is in *Nett. A.* identical with *Dhp. A.*, only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the *Dhp. A.* It is beyond doubt for me that the author of the *Nett. A.* has had before him the *Dhp. A.* of his predecessor.

<sup>1</sup> See p. XI n. 2.    <sup>2</sup> A partisan of them is Mr. James d'Alwis (Introd. to Kaccāyana's Grammar, Colombo 1863, p. XXVII), who likewise identified the author of the *Netti*



texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a *Sutta* of the *Aṅguttara*<sup>1</sup> we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. *adhamma* and *anatta*, *dhamma* and *atta*. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāna and proved to be conformable to the doctrine of the ten *Kasīnas*<sup>2</sup>. Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sq.) and in the *Man.*<sup>3</sup>, referred to the *Madhupindikasutta* (M. I, p. 108 sqq.) as the *Sutta* which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' 'that Kaccāyana, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p. XXX).

<sup>1</sup> A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where *Ānanda* is substituted for Mahākaccāna. It originally applied to the latter alone, of whom it is said *samkhittena bhāsītassa vitthārena attham vibhajantānam* (A. I, p. 23).

<sup>2</sup> A. V, p. 46 sqq. <sup>3</sup> Cf. p. 129 (ed. Colombo):—*Atha Sattā aparabhāge Jetavane viharanto Madhupindikasuttantaṃ Kaccānapeyyālam* (probably S. III, p. 9 sqq.) *Pārāyana-suttantaṃ (?) ti ime tayo suttanta atthupattim katvā theram samkhittena bhāsītassa vitthārena attham vibhajantānam aggaṭṭhāne ṭhapesi ti.*

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.<sup>2</sup> After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work<sup>3</sup>. But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Peṭaka'<sup>4</sup>. Unfortunately the latter (= Peṭakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Peṭ. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsina, i. e. dwelling in a rose-apple grove<sup>5</sup>. The Peṭ. seems to presuppose the Netti<sup>6</sup>, but, acquaintance with its doctrines on the part of the

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<sup>1</sup> See p. XV.    <sup>2</sup> The commentary has the following divisions (fol. kā, rev., fourth line from bottom):—Sā panāyam Nettipakaraṇapariċchedato tippabhedā hāra-naya-paṭṭhānānaṃ vasena. Paṭhamam hi bhāravīcāro, tato nayavīcāro, pacchā paṭṭhānavīcāro ti. Pūjivavattṭhānato pana saṃgahavāra-vibhāgavārasena duvidhā. Sabbā pi hi Netti saṃgahavāro vibhāgavaro ti vāradvayam eva hoti. Tattha saṃgahavāro ādito pañcagāthāhi paricchinno . . . Vibhāgavāro pana uddesa-niddesa-paṭiniddesavasena tividho.    <sup>3</sup> loc. cit.    <sup>4</sup> See p. VIII n. 4.    <sup>5</sup> I regret, for want of an edition of the Peṭ., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Peṭ., after the usual dexology, adds Namo sammāsam-



Peṭ. taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature<sup>1</sup>. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (atthavannanā) to the 'Doctrine consisting of nine Aṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa rise. They explain the Piṭakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*<sup>2</sup>, where both times a commentary or an

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buddhānam paramatthadassanam sīlādiguṇaparamippattānam. It embraces eight sections, the titles of which are ariyasaccapakāsanā, sāsanaṇaṇṇāna, suttādhittāna, suttavīcāro, hāravibhaṇṇa, suttatthasamuccaya, hārasampāta, and suttavibhaṇṇa(?).

<sup>1</sup> A firm point indeed would be given, if it be possible to recognize our Peṭaka (Peṭaka = Peṭakopadesa, as warranted by Dhammapāla) in the Peṭaki, to wit 'the person who knows the Peṭaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Peṭaki means either 'knowing the Piṭaka' or 'knowing the Piṭakas' or 'knowing the Peṭaka', though the juxtaposition of peṭakin with dhammakathika, suttantika, suttantakinī, and pañcanekeyika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Peṭaka', we want such facts as would warrant this meaning against every other interpretation. <sup>2</sup> Another question is, whether they were composed by the same author who

exegetical part in prose is preceded by verses. The Uddesavāra gives the explanation of the Saṃgahavāra, and the Paṭiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa serve as a basis for a

made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhaṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhaṅga, Hārasampāta, Nayasamutṭhāna, and the Sūsanapaṭṭhāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Saṃgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Saṃgaha, and this verse recurs in the Pet. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs:—

atthārasa mūlapadā Kaccāyanagottanidditthā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhaṅga, while he was going on in the traces still preserved in the Piṭaka books (e. g. S. II, p. 2: 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.



disquisition and exegesis more or less free in treatment, called *Paṭiniddesa*. The terms *uddesa* and *niddesa* are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term *paṭiniddesa* (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective' disquisition'.

For our knowledge of Buddhist terminology the *Niddesa* furnishes some remarkable specimens, and the *Paṭiniddesa* employs words many of which re-occur in the Dh. S. and other texts of the *Abhidhamma*, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the *Milinda-Pañha*, it will be interesting to ascertain such words as occur in the *Netti* along with the *Mil.*<sup>2</sup>, although neither the *Mil.* can be traced in the *Netti*, nor the *Netti* in the *Mil.*<sup>3</sup>

In our search after evidence as to when the *Netti* was composed or assumed the shape in which we possess it, we were greatly pleased to find the *Aryā-metre*<sup>4</sup> in the *Niddesa*, and hoped that it would furnish at least an approximate date for it. The younger form of this metre<sup>5</sup> which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

<sup>1</sup> That is to say, always referring to the preceding *niddesa*. <sup>2</sup> See Appendix II. <sup>3</sup> I was able to detect only two passages which are identical in both works, viz. *apilāpanalakkhaṇā sati* (*Nett.* p. 28; *Mil.* p. 37), and *savitakko-savivicāro samādhi ... avitakko-avicāro samādhi* (*Nett.* p. 126; *Mil.* p. 337); but, as to the latter, we learn from *Asl.* p. 179 that it is taken from a Pīṭaka text.

<sup>4</sup> I write *Aryā*, not *Āryā*, in accordance with the Pāli form of this term traceable in the *Vuttodaya*, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. <sup>5</sup> See H. Jacobi, *Z. D. M. G.* 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger Aryā is to be found in the Creed common to the Buddhists of all countries<sup>1</sup>. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids<sup>2</sup> and Professor Oldenberg<sup>3</sup>. There are several other verses, embedded in canonical texts, which are likewise written in the Aryā<sup>4</sup>. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era<sup>5</sup>. Hence the Aryā of the Niddesavāra (and of the two preceding parts) does not touch the question about the age of the Netti. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

<sup>1</sup> i. e. the well-known formula which occurs already in the Mahāvagga, I, 23, 5 (Vin. I, p. 40 sq.):—

Ye dhamma-hetupabhavā | tesam hetum Tathāgato aha  
tesaṃ ca yo nirodho | evaṃvādī mahāsamaṇo ti.

(dhammā instead of dhammā and hetupa instead of hetuppa to suit the metre, see H. Jacobi, op. cit. p. 602).

<sup>2</sup> cp. J. P. T. S. 1896, p. 97 sq. <sup>3</sup> See Z. D. M. G. 52, 1898, p. 636 sq.

<sup>4</sup> I am indebted to Professor Leumann for having called my attention to these verses, which are in part corrupted, in part distorted in the published texts where they occur, namely in Thig. from v. 400 to the end, excepting vv. 488—92, and in Jāt. VI, p. 132 sqq. (but not all verses). <sup>5</sup> Supposing the texts of the Pali canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the Aryā was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the Aryā, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the Aryā to be found in Thig. and Jāt., unless we assume that these stories were versified as late as when the Aryā had grown in favour everywhere in India.



We come to another point. The synonyms of *nibbāna* in the chapter entitled '*Veracana-hāra*' (p. 55) differ from the list made by Moggallāna in the *Abhidhānappadīpikā*, at the end of the twelfth century A.D. The latter comprises forty-six terms, the *Netti* fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the *Netti* occurs in an *Uddāna*, forming part of the *Samyutta* (S. IV, p. 373)<sup>1</sup>, and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the *Netti* are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines<sup>2</sup>. Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the *Netti* would have stamped them with 'ito bahiddhā'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (*sukha*) by trouble (*dukkha*), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

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<sup>1</sup> S. IV, p. 368 sqq. indeed is written for the purposes of a *Nighaṇḍu*, and an earlier instance than this is hardly to be found. The author of the *Netti* was well acquainted with the *Nighaṇḍu*, nevertheless I decline to accept Mr. James d'Alwis' opinion (Introd. to *Kaccāyana's Grammar*, p. 105): 'It (the *Nettipakaraṇa*) combines a commentary with a Dictionary'. <sup>2</sup> ? K. V. p. 599 sqq.



in question. Only in a sentence from the Mahābhārata (Udyoga P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam artham kāmāṃ ca yathākālāṃ niṣevate  
dharmārthakāmasamyogaṃ so 'mutreha ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the Netti. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the Atthāna-Vagga (A. I, p. 26sq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the Netti (p. 92 sq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the Mahāvastu (I, p. 101) we find a speech addressed by the Thera Kātyāyana to Kāśyapa, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Samgham ca te na bhindanti na ca te stūpabhedakā  
na te Tathāgate cittaṃ dūṣayanti kathaṃ cana.

When the canonical Pāli texts were compiled, schisms had already divided the Saṃgha, but no profanations of Topes had been committed at that time. Afterwards, when the Netti and Mhv. were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the thūpabhedaka with the samghabhedaka, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fā-Hien<sup>1</sup> and Hien-Tsiang<sup>2</sup> of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmir, who lived some centuries before him<sup>3</sup>, broke open, or more rightly 'overthrew the Stūpas'<sup>4</sup>, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti<sup>5</sup>, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

<sup>1</sup> J. Legge, *A Record of Buddhist Kingdoms*, p. 69 sqq.

<sup>2</sup> S. Beal, *Buddhist Records*, II, p. 160. <sup>3</sup> loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). <sup>4</sup> loc. cit., p. 171. <sup>5</sup> In the shorter Sanskrit Dictionary by Böhtlingk stūpabhedaka is quoted from the Kāraṇḍavyūha (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.



relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti. Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era<sup>1</sup>. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahāvastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists<sup>2</sup>. A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form<sup>3</sup>. But let us never forget that the Netti and the Mahāvastu are independent of each other, so that coincidences such as those referred to and even more<sup>4</sup> may be regarded as a mere hazard.

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<sup>1</sup> As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem non* for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second or the first century B. C. The Mhv. itself is prior to the Buddhacarita of Aśvaghosa as well as to the Saddharma-Puṇḍarīka, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). <sup>2</sup> As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. <sup>3</sup> See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of *ratto* the readings are *kuddho* and *luddho*. <sup>4</sup> A further parallel is, I suppose, given in the expression *buddhānussatiyaṃ vuttam* (at p. 54) where *buddhā* looks like the name of a dhammapariyāya, as it is actually called in Mhv. I, p. 163, 11, *dhamma* being, of course, what Aśoka probably has meant by *dhammapariyāyāni* in the Bābhra Edict, and Senart fitly has rendered '*morceaux religieux*'. I am not unaware of the existence of the six *anussatiṭṭhānas* in the canonical Pāli books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something is told



Moreover, it has not yet been made evident whether the *Netti* is anterior to the *Mahāvastu* or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by *Dhammapāla*, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (*pamādalekham vajjetvā*).

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahākaccāna*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Piṭakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vaṭṭagāmini* in the last century B. C.\* But *Dhammapāla* nowhere says that the *Netti* was written down in a book<sup>2</sup> at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porāṇaṭṭhakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāṭhena*) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

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in the *buddhānussati*' (and likewise in the *dhammā*, *samghā*, *śīlā*, *cāgā*, thus only five), the author of the *Netti* appears to have been familiar with the idea of short texts or formulae, known by the name of *buddhānussati* (skr. *buddhānussmṛti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *punyaḥhāgiyā*, *phalaḥhāgiyā*, and *vāsanāḥhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

\* *Dip.* XX, 19 sqq.   <sup>2</sup> If, nevertheless, the *Tika* has meant this by *poṭṭhakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dip.*, which expressly says:—*piṭakattayapālī ca tassā aṭṭhakatham pi ca* (*poṭṭhakesu likhāpayum*).

because the words about the careless writing, as I interpret them, have reference to the text of the *Netti* and not to the canonical books which Dhammapāla intends to adduce. He says:—

I will make a commentary. Rejecting the carelessly *written* text, I shall completely fix the *sacred* text (of the *Netti*) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five Nikāyas and united with the *Peṭaka*, as far as possible, the most pure doctrine of the dwellers in the Great Vihāra (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the *Netti* by Dhammapāla is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by Dhammapāla, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the *Netti*.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms *sa-upādisesā-nibbānadhātu* and *anupādisesā-nibbāna*<sup>1</sup>, which Professor Oldenberg dealt with nearly twenty years ago<sup>2</sup>. The later development of these ideas is represented by the It. (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the *khandhas* still endure, the latter denotes the total extinction of existence when no *khandhas* remain. Such, however, was

<sup>1</sup> As to the text, see p. X sq.      <sup>2</sup> See Buddha (1881), p. 432 sqq.



not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really is a pakaraṇa, i. e. a treatise. Thus, the definition of sa-upādisesa-nibbānadhātu and anupādisesa-nibbāna\* on p. 38 of our work† is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted‡, the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

\* The definition on p. 38 is not contradicted by the statement on p. 92 that a sāvaka who is sa-upādisesa never can reach the anupādisesa-nibbānadhātu, for here is only said that one must be sa-upādesesa before becoming gifted with the anupādisesa-nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upādisesa and anupādisesa-nibbānadhātu. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Nett. p. 109 by anupādiseso puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. nibbāna in its fulness or the anupādisesa-nibbānadhātu. † See Appendix II.



moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Piṭakas, and in books of as late a date as the Milinda<sup>1</sup>, they are enumerated, but neither the sum total is added nor a collective name of them<sup>2</sup>. For brevity, I only refer to M. P. S. III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipakṣadharma in the Lalitavistara (p. 8; 218)<sup>3</sup>, but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smṛtyupasthāna etc. and the collective term [sarva]bodhipakṣadharma. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharms was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipakṣadharma first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Puṇḍarīka<sup>4</sup> for the first time we meet with the term saptatṛiṃśa bodhipakṣikā dharmā, and with its Pālī equivalent in the commentaries of Buddhaghosa<sup>5</sup>. This term since then has

<sup>1</sup> They are not mentioned at all in the Mhv. <sup>2</sup> In the Suttavibhaṅga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. <sup>3</sup> Moreover, they form part of the 108 Dharmāloka-mukhas (Lal. p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. <sup>4</sup> See S. B. E. XXI, p. 420, n. 1. <sup>5</sup> E. g. Dhp. A. p. 180; 201; 209 (on p. 273 sattatṛiṃśa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A. (fol. 4hā, obv., second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yena pubba-bhāge kāyasucaritātibhedena aparabbhāge sattatṛiṃśa bodhipakkhiyabhedena dhammena arahanto buddha-pacceka-buddha-buddhasāvaka nibbānam pattā. Cf. also the passages on p. 197; 261. In the Peṭ., a work of a later date

got into use in Buddhist schools. The *Netti*, however, refers to forty-three (*tecattālisa*) *bodhipakkhiyā dhammā* (p. 112), i. e., according to *Dhammapāla*, to the usual thirty-seven *plus* the six *Saṅgās* (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the *Netti* took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the *Lal.* as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the *Netti* was composed at a time when 'bodhipakkhiyā dhammā' was already in use<sup>1</sup> as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the *Netti*<sup>2</sup> became forgotten in the course of time, and a fictitious name has intruded, or his true name was *Kaccāyana* and this was afterwards changed into *Mahākaccāyana*, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian *Kaccāyana*<sup>3</sup>,

than the *Nett.*, the term occurs on fol. 7a, obv., fourth line fr. b., and fol. 7ap, obv., third line.

<sup>1</sup> An incontestible evidence of their having been known to the author of the *Netti* is given on p. 31, where seven categories are enumerated and summed up by *bodhaṅgamā dhammā bodhipakkhiyā*. <sup>2</sup> In the *Sās.* p. 33 (cf. also p. 99, 116) the author of the *Netti* is left unnamed.

<sup>3</sup> See Note on the Pāli Grammarian *Kaccāyana*, by G. E. Fryer, with some remarks by R. Hoernle (Calcutta 1882). Fryer comes to the conclusion 'that *Kaccāyana* (whom he identifies with the Ceylonese *Sāriputta* against the traditional ascription of the grammar in question to an Indian *Kaccāyana*) lived in or about the twelfth century of the Christian era.' Without entering into the



who likewise was regarded as identical with Mahākaccāyana<sup>1</sup>.

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyanaputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kośa<sup>2</sup>. Hien-Tsiang, too,

discussion. I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sāriputta, built up by Fryer; and, in my opinion, also Hoernle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p. XXXIV n. 1), might have been the Grammarian.

<sup>1</sup> See d'Alwis, *Introd.* p. XXX (cited above p. XVII n. 2); p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B. C. — d'Alwis refers (p. XXII) to a Tika to the *Āguttaranikāyatthakathā*. The passage quoted therefrom runs:—Mahākaccāyanatthero pubbapatthanavasena Kaccāyanapakarapaṃ (the grammar?), Mahāniruttipakarapaṃ Nettipakakarapaṃ cā ti pakarapaṭṭayaṃ saṃghamajjhe pakāsesi. But in the Man., when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti; nor did the Master promise him anything of the sort, but only he addressed him, saying:—‘Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed’.—I must, however, not omit to note that the words at the beginning of our chapter, viz. aññe kira Tathagatassa saṃkhepavacanapaṃ atthavasena vā pūretum sakkonti vyūhjanavasena vā, ayaṃ pana therō ubhayavasenāpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the G. V. p. 59, beside the works attributed to Mahākaccāyana by the aforesaid Tika, three more works are mentioned, i. e. Cullanirutti, Peṭakopadesa, and Vaggaṇṭhi, whereas in the Sās. (p. 75, 77, 110, 111) the Grammar alone is mentioned. <sup>2</sup> See E. Burnouf, *Introduction*, p. 447.



refers to the Jñānaprasthāna or Abhidharmajñānaprasthāna-śāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa<sup>1</sup>; viz. about the beginning of our era, if we adopt 400 years before Kaniska as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanjio's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma-book may be identified with the grammarian Kaccāyana<sup>2</sup> whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi-(Sarvāsti-)vāda school, one of the two branches into which the Mahimsā-sakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:—

- B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausbøll: J. P. T. S. 1896, p. 41);
- B<sub>1</sub>: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

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On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

<sup>1</sup> Cf. Beal, *op. cit.* I, p. 175.   <sup>2</sup> See *Introd.* p. XXXII.

S.: paper MS. (bought from W. Subhāti by Professor Rhys Davids, 1894), in Sinhalese characters.

These three MSS. contain the text of the *Netti* alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the *Netti* by Dhammapāla.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a *Tikā* to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This *Tikā* seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausbøll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves<sup>1</sup>

<sup>1</sup> In a postscript to the Mandalay MS. we read *Netti-atthakathāya Lānatthavaypannā nīṭṭhitā* (see J. P. T. S. p. 42). The *Tikā* which I have before me has a longer postscript, and this runs:—*Nettiyā atthavaypannā Samantapālanāmena caritā Mahādhammarājagura-nāma Mahārājatherena racitā jīnaputtānaṃ hitakārā Nettiyā vibhāvānā chabbisādhikānavasate Sakarāje* (1575 A. D.) *saṇaya-māse (sā) sukkapakkhe navadivase suriyuggamaṇasamaye samattā.*

*Saddhasattuttamo nātho loke uppajji nāyako  
sambuddho Gotamo jīno anokagupālanikato.*

*Sāsanam tassa settha(m) vassasatādhikam dvisahassam, yadā pattaṃ nimmalavajjhakam subham, tadā bhūmissaro Mahādhammarājā mahiddhiko*

*Anakketasāre(?) ti rūjāno anuvattako  
laddā steje (?) setacchatte) vare loke vimhāyajānane  
appamatto mahāvīro puññaṃ katvā hi modati.*

*Tasmim vasse sāvaṇe māse candimadivase suriyuggamaṇo kale nīṭṭhitā vibhāvānā.*

*Yattakam sāsanam tītham tattakam racitam mayā  
tātu Netti-vibhāvānā jīnaputte hitavahā.*

*Iti tam racayanto puññaṃ adhigatam mayā.*

*Hontu tassānubhāvena sabbe vimuttirasabhā (rassabhā)*





Yet, it must be borne in mind that, since not every word and phrase of the *Netti* has been embedded in the *Cy.*,

*Tattha attasantāne pāpanaṃ bujḥhanam, parasantāne bodhanan ti daṭṭhabbam.*

- 4) p. 1, v. 3 d. *Kaccāyanagottaniddiṭṭhā ti pi paṭho* (cf. p. XXI n.).
- 5) p. 1, v. 4 b. *Keci nayo cā ti paṭhanti, tam na sundaram.*
- 6) p. 2, l. 15. *Gatā ti nātā, mutā ti attho, so eva vā paṭho.*
- 7) p. 3, v. 1 a. *Keci assādādinavato ti paṭhanti. Tam na sundaram.*
- 8) p. 3, v. 3 c. adopts *yuttāyuttaparikkhā* for *yuttāyutti* (cf. p. 201).
- 9) p. 3, v. 6 c. *pubbāparena sandhi ti pi paṭho* (borne out by B.).
- 10) p. 4, v. 19 b. *Keci saṃkilese ti pi paṭhanti* (borne out by B. S.).
- 11) p. 4, v. 20 c. *olokayate te abahi ti pi paṭho* (for *manasā volokayate*, cf. p. 208).
- 12) p. 4, v. 21 b. *ukkipiya yo samāneti ti pi paṭhanti* (cf. p. 208).
- 13) p. 4, v. 22 b. adopts *disālocanato* for *disālocanena* (cf. p. 208).
- 14) p. 4, v. 23 ab. *Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti.*
- 15) p. 5, v. 26 c. adopts *saṅkalayitvā* for *saṃkhepayato* (cf. p. 210).
- 16) p. 8, l. 1. has *samuṭṭhito* instead of *sambhavati* (cf. p. 212).
- 17) p. 8, l. 8. *Imāsu dvisu paññāsū ti pi paṭhanti.*
- 18) p. 10, l. 23. *Yathā kim bhaveyyā ti pi paṭho.*
- 19) p. 14, last line. adopts *avijjāvasesā* for *avijjā niravasesā* (cf. p. 214 sq.).
- 20) p. 15, l. 29. *imehi catūhi indriyehi ti pi pāli* (cf. p. 215).
- 21) p. 15, last line. *padhānan ti pi paṭho* (cf. p. 216).
- 22) p. 18, l. 8. *paṭiggaṭṭhāniyesū ti pi paṭho.*
- 23) p. 48, last line but one. *Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesam matena siyā tassa (scl. atṭhasamāpattibrahmacariyassa) paṭikkhepo.*
- 24) p. 49, l. 6. *Ye pana ten' eva brahmacariyenā ti paṭhanti, tesam ayaṃ paṭho:—Vāsanābhāgiyaṃ nāma suttam: dānakathā, silakathā, saggakathā, puññavi-*

a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the Netti have passed into the Cy. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the Netti they can be set aside, whereas the history of the text of the Piṭakas is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the Cy. partake of them, but B. and Com. in a less degree than B., and S. Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is B., and the MS. from which it descends is the ancestor, direct or indirect,

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pākakathā ti . . . Tattha katamo pātho yuttataro ti? Pacchimo pātho ti (i. e. the reading of the text); niṭṭham gantabbam, yasmā Nibbedhabhagiyam nāma suttaṃ: yā catuṣaccapakāsanā ti vakkhati, na hi mahāthero sāvasesaṃ katvā dhammaṃ desesi ti.

25) p. 49, l. 25. mentions the reading avitarūgehi, borne out by B., (cf. p. 223).

26) p. 52, l. 4. vādānupātā ti pi pātho, vādānupavattiyo ti attho.

27) p. 99, l. 6. purā aniyatam samatikkamati ti pi pātho.

28) p. 108, l. 8. paccāgamanan ti pi pātho.

[29) p. 137, l. 17. yājayogo ti pi pātho, dānayutto ti attho.

30) p. 146, l. 5, fr. b. viratto ti pi pātho.

31) p. 172, l. 20. pakuppeyyum ti pi pātho.

32) p. 176, l. 8. silakkhandenā ti pi pātho.

33) p. 189, l. 3. maggaṃ jānāti hitānukampi ti pi pātho.]

The last five Nos. refer to readings of canonical texts quoted in the Netti. Of these No. 30 is borne out by the MSS.

of the MS. from which B<sub>1</sub> and S. descend. We hereby best account for errors which B. has in common partly with B<sub>1</sub> and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has *by* instead of *vy*; it sometimes spells *gandha* (bond), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another<sup>1</sup>. But let me not be understood to have corrected indiscriminately and

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<sup>1</sup> E. g., in spelling the nasal before a guttural.—A *crux* of our Burmese MSS. is the correct spelling of *tt*, which is mostly confounded with *tth* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B. and B<sub>1</sub> have the spelling *tt* and *tth* one beside the other, S. has always *tt*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. 6an, obv., fourth line from bottom) gives the following explanation to p. 23:—*Aññattham (sic) tadaññam pi byañjanato gavesitabban ti attho. Imesaṃ dhammānaṃ atthato ekattan (sic) ti imam ev' attham Na hi yujjati ti ñḍinā vivarati . . . Tena icchātaphānaṃ atthato ekattaṃ (sic) vuttaṃ hoti ti. Etena na hi yujjati icchāya ca taṇhāya ca atthato aññattan (sic) ti yathā idaṃ vacanaṃ samatthanam hoti, evaṃ [MS. eva] icchā vipariyāye āghatavathūsu kodho upanāho ca uppajjati ti idaṃ pi samatthanam hoti. Na tathā jarāmarāṇavipariyāye ti jarāmarāṇataphānaṃ atthato aññattaṃ (sic) pi samatthitaṃ hoti ti etaṃ attham dasseti Imāya yuttiyā ti ñḍinā. Yadi icchātaphānaṃ atthato anaññattaṃ (sic), atha kasmā . . . And to p. 38 (fol. co, last line) it says:—*Yadi pi atthato (sic) ekaṃ, desanāya pana viseso (i. e. aññatta) vijjati ti dassetup Api cā ti ñḍi vuttaṃ.* In point of fact, the difference between*



without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in *īya* is nearly extinct and displaced by *iya*, whereas the passive in *īya* or *iyya* is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Ślokas, the metre of which may be cured by dropping a syllable, e. g. *am* before a vowel in the next word, *iy* instead of *y*, are, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniencies, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the *Nettī*, especially in the *Sāsanapaṭṭhāna*-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed *Piṭaka* books, I have to confess many failures. May others succeed better, and I have the comfort — *πόνος δ' εὐχλεής!* I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Cf.' passages of which the text referred to does not present an exact

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*anyatā* = *aññatta*, and *anyārtha* = *aññattha*. *ekatā* = *ekatta*, and *ekārtha* = *ekattha* is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the *Netti* by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the *Netti*<sup>1</sup>. My only MS. of the *Cy.* was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

There is in the commentary on the *Hārasampāta*<sup>2</sup> an additional discussion<sup>3</sup> about the sixteen *hārasampātas* which covers fol. 7a, rev., first line till fol. 7b, obv., fourth line. It is headed by *Dhp. v. 2*, and immediately the question is put *Tattha katamo desanā-hārasampāto?* That is to say, it substitutes for the *Hārasampāta* of the *Netti* an independent analytical research, in which only the framework of the *Netti* is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the *Cy.* are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria).  
September 1900.

THE EDITOR.

<sup>1</sup> An asterisk in the margin indicates that the *Cy.* is to be consulted. <sup>2</sup> It closes thus (fol. 7a, obv., last line):—*Sesam ettha parikkhāra-samāropana-hārasampātesu yaṃ vattabbam, taṃ pubbe vuttanayattā uttānam eva.* <sup>3</sup> It is introduced by the words (l. c.):—*Api c'ettha hārasampātaniddeso iminā pi nayena veditabbo.*





Namo Tassa Bhagavato Arahato sammāsam-  
buddhassa.

## SAMGAHAVĀRA.<sup>1</sup>

‘Yam loko pūjayate | salokapālo sadā namassati ca  
tass’ eta.<sup>1</sup> sāsanavaram | vidūhi ñeyyam naravarassa 1  
Dvādasa padāni suttam | tam sabbam byañjanañ ca attho ca  
tam viññeyyam ubhayam | ko attho byañjanam katamam?<sup>2</sup>— 2  
Soḷasa hārā Netti | pañca nayā sāsanassa pariyetthi<sup>3</sup> 3  
atthārasa mūlapadā | Mahakaccānena<sup>4</sup> niddiṭṭhā. 3  
Hārā byañjanavicayo | suttassa nayā tayo ca suttattho  
ubhayam pariggahitam | vuccati suttam yathāsuttam. 4  
Yā c’eva deśanā yañ ca | desitam ubhayam eva viññeyyam  
tatrāyam ānupubbi | navavidhasuttantapariyetthi<sup>5</sup> ti°. 5

## VIBHĀGAVĀRA.

### I.

#### Uddesavāra.

1. Tattha katame soḷasa hārā?

Desanā, vicayo, yutti, padaṭṭhāno, lakkhaṇo, catubyūho,  
āvatto, vibhatti, parivattano, vevacano<sup>2</sup>, paññatti, otarano,  
sodhana, adhiṭṭhāno, parikkhāro, samāropano itī.

<sup>1</sup> Titles not in the MSS.

<sup>2</sup> Metre Ariyā; v. 1 Jaghanacapalā, vv. 2—4 Pathyā,  
v. 5 Mukhacapalā (pāda a: Vipulā).

<sup>3</sup> etam, B., S. <sup>4</sup> Mahā°, B., S.

<sup>5</sup> °suttam pari°, S. ° B. adds saṅgahavāro. 7 om. S.

Tassānugīti: —

<sup>1</sup>Desanā vicayo yutti | padaṭṭhāno ca lakkhaṇo  
catubyūho ca āvatto | vibhatti parivattano<sup>2</sup> 1  
revacano ca<sup>2</sup> paññatti | otaṇṇo ca soḍḍhano  
adhiṭṭhāno parikkhāro | samāropano<sup>3</sup> soḷaso. 2  
<sup>4</sup>Ete soḷasa hārā | pakittitā atthato asaṃkiṇṇā  
etesān c'eva<sup>5</sup> bhavati | vitthāratayā nayavibhatti ti. 3

\* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sihavikkilīto, disālocano, añkuso iti.

Tassānugīti: —

<sup>6</sup>Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo  
sihavikkilīto nāma | tatiyo nayalañjako. 1  
Disālocanam āhāpsu | catuttham nayam uttamam  
pañcamo añkuso nāma | sabbe pañca nayā gatā ti. 2

3. Tattha katamāni aṭṭhārasa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha<sup>7</sup> katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, nīccasaññā,  
attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusalapakkho saṅgaham samosarapaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā,  
dukkhasaññā, anīccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho saṅgaham samosarapaṃ gacchati.

Tatr' idam uddānam: —

<sup>8</sup>Taṇhā ca avijjā pi<sup>9</sup> ca | lobho doso tath' eva moho ca<sup>9</sup>  
cāturo<sup>10</sup> ca vipallāsā | kilesabhūmi<sup>11</sup> nava<sup>12</sup> padāni. 1

<sup>1</sup> Metre Pathyāvatta; v. 2 ed Vipulā Piṅgalassa.

<sup>2</sup> om. S. <sup>3</sup> pañcadassā (°dasso, S.) samā, B. S.

<sup>4</sup> Metre Ariyā (Pathyā). <sup>5</sup> āeva, B.; B. S. add tathā.

<sup>6</sup> Metre Pathyāvatta. <sup>7</sup> from tattha to akusalāni not in S.

<sup>8</sup> Metre Ariyā (Pathyā). <sup>9</sup> om. B. S.

<sup>10</sup> cattāro, S. <sup>11</sup> °bhummi, B. <sup>12</sup> na nava, S.

<sup>13</sup> sankhasāṭṭha vop.

Samatho ca vipassanā ca<sup>1</sup> | kusalāni ca<sup>2</sup> yāni tīpi mūlāni  
caturō<sup>3</sup> satipaṭṭhānā | indriyabhūmi<sup>4</sup> nava padāni. 2  
Navahi<sup>5</sup> ca<sup>6</sup> padehi kusalā | navahi ca yujjanti<sup>6</sup> akusalā pakkhā:  
ete kho mūlapadā | bhavanti atṭhārasa padāni ti<sup>7</sup>. 3

## II.

### Niddesavāra.

Tattha samkhepato Netti kittitā: —

2

\*Assādādinavatā | nissaraṇaṃ pi ca<sup>9</sup> phalaṃ<sup>10</sup> upāyo ca  
ānatti ca Bhagavato | yoginaṃ desanā hāro. 1

Yaṃ pucchitā ca<sup>11</sup> vissajjitā ca | suttassa yā ca anugiti  
suttassa yo<sup>7</sup> pavicayo | hāro vicayo ti nidditṭho. 2

Sabbesaṃ hārānaṃ | yā bhūmi yo<sup>12</sup> ca gocaro tesam  
yuttāyuttiparikkhā | hāro yutti ti nidditṭho. 3

Dhammaṃ deseti jino | tassa ca<sup>9</sup> dhammassa yaṃ pada-  
tṭhānaṃ

iti yāva sabbadhammā | eso hāro padaṭṭhāno. 4

Vuttamhi ekadhamme | ye dhammā ekalakkaṇā keci  
vuttā bhavanti sabbe | so hāro lakkaṇo nāma. 5

Neruttam adhippāyo | byañjanam atha desanā nidānaṃ ca  
pubbāparānusandhi<sup>13</sup> | eso hāro catubyūho. 6

Ekamhi padaṭṭhāne | pariyesati sesakaṃ padaṭṭhānaṃ  
āvattati paṭipakkhe | āvatto nāma so hāro. 7

Dhammā ca padaṭṭhānaṃ | bhūmi ca vibhajate<sup>14</sup> ayaṃ  
hāro

sādhārane asādhā- | rane ca<sup>9</sup> neyyo vibhatti ti. 8

Kusalakusale dhamme | nidditṭhe bhāvite pahine ca  
parivattati paṭipakkhe | hāro parivattano nāma. 9

<sup>1</sup> *The amphibrach in an odd foot!* <sup>2</sup> *om. B., S.*

<sup>3</sup> *cattāro, B., S.* <sup>4</sup> *°bhūmi, B.*

<sup>5</sup> *nava, B.,* <sup>6</sup> *yujjanti, S.*

<sup>7</sup> *B. B., add uddesavāro.*

<sup>8</sup> *Metre Aryā; v. 1 Pathyā, v. 2 Mukhacapalā, vv. 3—7 Pathyā, v. 8 Jaghanacapalā, vv. 9—15 Pathyā, v. 17 Jaghanacapalā, v. 18 Capalā, v. 19a Vipulā, vv. 20—26 Pathyā.*

<sup>9</sup> *om. S.* <sup>10</sup> *balam, S.* <sup>11</sup> *om. B.,* <sup>12</sup> *neyyo, S.*

<sup>13</sup> *°parena sandhi, B.* <sup>14</sup> *vibhajate, S.*



Vevacanāni bahūni <sup>1</sup> tu   sutte vuttāni ekadhammassa yo jānati suttavidū   vevacano nāma so hāro.	10
Ekam Bhagavā dhammam   paṇṇattihi vividhāhi deseti so ākāro ñeyyo   paṇṇatti nāma hāro ti.	11
Yo ca paṭiccuppādo   indriyakhandhā ca dhātu-āyatanā ete hi otarati yo   otarāṇo nāma so hāro.	12
Vissajjitamhi <sup>2</sup> pañhe   gāthāyaṃ pucchitāyaṃ ārabbhā suddhāsuddhaparikkhā   hāro so <sup>3</sup> sodhano nāma.	13
Ekattatāya dhammā   ye pi ca vemattatāya nidditthā te na vikappayitabbā   eso hāro adhiṭṭhāno.	14
Ye dhammā yaṃ dhammam   janayanti ppaccayā <sup>4</sup> param parato	
hetum avakaḍḍhayitvā   eso hāro parikkhāro.	15
Ye dhammā yaṃ-mūlā   ye c'ekatthā pakāsītā muninā te <sup>5</sup> samaropayitabbā <sup>6</sup>   esa samāropano hāro.	16
Taṇhā ca avijjam pi <sup>7</sup> ca   samathena vipassanāya yo neti sacchehi yojayitvā   ayaṃ nayo nandiyāvatto.	17
Yo akusale samūlehi   neti kusale ca kusalamūlehi bhūtaṃ tathaṃ avitathaṃ   tipukkha laṃ taṃ nayaṃ āhu.	18
Yo neti vipallāsehi   kilese <sup>8</sup> indriyehi saddhamme etaṃ nayaṃ naya vidū   sīhaviikkilītaṃ <sup>9</sup> āhu.	19
Veyyakarāṇesu hi ye   kusalākusalā taḥim <sup>10</sup> taḥim <sup>10</sup> vuttā manasā olokayate <sup>11</sup>   taṃ <sup>12</sup> khu <sup>12</sup> disālocanam <sup>12</sup> āhu.	20
Oloketvā <sup>13</sup> disalo-   canena <sup>14</sup> ukkhipiya yaṃ samāneti sabbe kusalākusale   ayaṃ nayo aṅkuso nāma.	21
Solasa hārā paṭhamam   disalocanena <sup>15</sup> disā viloketvā saṃkhipiya aṅkusena hi   naye hi tihi niddise <sup>16</sup> suttam.	22
<sup>17</sup> Akkharam padam byāñjanam   nirutti tath' eva niddeso ākārachattavacanam   ettāva <sup>18</sup> byāñjanam sabbam.	23

<sup>1</sup> bahuni, B. B.<sup>2</sup> visa°, S.<sup>3</sup> om. S.<sup>4</sup> paccayā, B. S.<sup>5</sup> ne, S.<sup>6</sup> samā°, B.; sammā°, S.<sup>7</sup> om. B. S.<sup>8</sup> saṃkilese, B. S.<sup>9</sup> the trochee in the fourth foot is a metrical archaism.<sup>10</sup> tuhi tahi, B.<sup>11</sup> volo°, B.; B. S. add te.<sup>12</sup> api hi taṃ disā°, S.<sup>13</sup> olokayitvā, B. S.<sup>14</sup> disā°, S. <sup>15</sup> disā°, B. S.; the amphibrach in an odd foot!<sup>16</sup> niddisse, S.<sup>17</sup> Two morae are wanting at the

beginning of this line.

<sup>18</sup> ettāvata, B.

Saṃkāsanā pakāsanā<sup>1</sup> vivaraṇā | vibhajjanuttānikamma-  
 paññatti<sup>2</sup>  
 etehi chahi padehi | attho kammaṃ ca<sup>3</sup> niddiṭṭham. 24  
 Tīpi ca nayā anūnā<sup>4</sup> | atthassa ca cha ppadāni<sup>5</sup> gaṇitāni  
 navahi padehi Bhagavato | vacanass' attho samāyutto. 25  
 Atthassa<sup>6</sup> nava padāni | byañjanapariyeṭṭhiyā catubbisaṃ<sup>7</sup>  
 ubhayaṃ saṃkhepayato | tettiṃsā ettikā<sup>8</sup> Netti ti. 26

Niddesavāro niṭṭhito<sup>9</sup>.

### III.

#### Paṭiniddesavāra.

##### A.

#### Hāravibhaṅga.

##### § 1. Desanā-hāra.

1. Tattha katamo desanā-hāro? ☆

Assāḍādinavatā ti gāthā ayaṃ desanā-hāro.

2. Kiṃ desayati?

Assādam, ādinavam, nissaraṇam, phalam, upāyam, āpattim.

*Dhammam vo bhikkhave desissāmi ādikalyāṇam majjhe  
 kalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevala-  
 paripuṇṇam parisuddham brahmacāriyam pakāssissāmi<sup>10</sup> ti.*

a) Tattha katamo assādo?

*Kāmaṃ kāmayaṃnassa tassa ce tam samijjhati*

*addhā<sup>11</sup> pītimano<sup>12</sup> hoti laddhā macco yad icchati ti*

(S. N. IV, 1, 1 — v. 766)

ayam assādo.

b) Tattha katamo ādinavo?

<sup>1</sup> all MSS. insert pakāsanā against the metre.

<sup>2</sup> vibhaja°, S. <sup>3</sup> om. S.

<sup>4</sup> anunnā, S. <sup>5</sup> pad°, B.

<sup>6</sup> B, adds ca.

<sup>7</sup> obbisā, B, S. <sup>8</sup> ettakā, B.

<sup>9</sup> om. B. <sup>10</sup> pakāssissāmi, S.

<sup>11</sup> saddhā, B.

<sup>12</sup> piti°, B. B,; the Burmese MSS. always have piti.

*Tassa ce kāmāyānassa<sup>1</sup> chanda<sup>2</sup>jātassa janturo  
te<sup>3</sup> kāmā parihāyanti sallaviddho va ruppati ti* (v. 2 =  
v. 767)

ayaṃ ādinavo.

c) Tattha katamaṃ nissaraṇaṃ?

*Yo kāme parivajjeti sappasseva padā siro  
so 'maṃ visattikaṃ loke sato samativāṭṭati ti* (v. 3 = v. 768)  
idaṃ nissaraṇaṃ.

aa) Tattha katamo assādo?

*Khettaṃ vatthum hiraṇṇaṃ vā gavassaṃ<sup>4</sup> dāsaporisaṃ  
thiyo bandhū<sup>5</sup> puthukāme yo naro ānugijjhati ti* (v. 4  
= v. 769)

ayaṃ assādo.

bb) Tattha katamo ādinavo?

*Abalā naṃ balīyanti<sup>6</sup> maddante naṃ parissayā  
tato naṃ dukkham anveti nāvaṃ bhinnam ivodakan ti*  
(v. 5 = v. 770)

ayaṃ ādinavo.

cc) Tattha katamaṃ nissaraṇaṃ?

*Tasmā jantu sadā sato kāmāni parivajjaye  
te pahāya tare oghaṃ nāvaṃ sīvā vā pārāgā ti* (v. 6 =  
v. 771)

idaṃ<sup>7</sup> nissaraṇaṃ<sup>8</sup>.

d) Tattha katamaṃ phalaṃ?

*Dhammo have rakkhati dhammacāriṃ  
chattaṃ mahantaṃ yatha<sup>9</sup> vassakāle  
esānisamso<sup>10</sup> dhamme suciṇṇe  
na duggatiṃ gacchati dhammacārī ti* (Cf. Thag. v. 303;  
Jāt. vol. IV, p. 54 sq.; p. 496)

idaṃ phalaṃ.

e) Tattha katamo upāyo?

*Sabbe saṃkhārā aniccā ti | pe<sup>11</sup> | dukkhā<sup>12</sup> ti | pe<sup>13</sup> |  
Sabbe dhammā anattā ti yadā paññāya passati  
atha nibbindatī dukkhe esa maggo visuddhiyā ti* (Dhp.  
vv. 277—79)

ayaṃ upāyo.

<sup>1</sup> kāmāyānassa, B., <sup>2</sup> om. S. <sup>3</sup> gavāssaṃ, B., S.

<sup>4</sup> dhu, all MSS. <sup>5</sup> balī°, B., S.; pali°, B. <sup>6</sup> om. B.

<sup>7</sup> yathā, all MSS. exc. Com. <sup>8</sup> eso ni°, B. <sup>9</sup> pa, B. <sup>10</sup> om. B.,



f) Tattha katamā āpatti?

*Cakkhumā visamānīva vijjamāne parakkame  
paṇḍito jīvalokasmiṃ<sup>1</sup> pāpāni parivajjaye ti* (Ud. p. 50)  
ayam āpatti.

*Suññato lokam avekkhassu*

*Mogharājā* (ti āpatti) *sadā sato* (ti uppāyo<sup>2</sup>)

*attūnudittthim ūhacca*

*evam maccutaro siyā* (ti<sup>3</sup> idam phalam) (S. N. V, 16, 4  
— v. 1119).

Tattha Bhagavā ugghāṭitaññussa<sup>4</sup> puggalassa nissara-  
nam desayati, vipaṇcitaññussa<sup>5</sup> puggalassa ādinavañ ca  
nissarapañ ca desayati, neyyassa<sup>6</sup> puggalassa assādañ ca  
ādinavañ ca nissarapañ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca<sup>7</sup>.

Taṇhācarito mando satindriyena<sup>8</sup> dukkhāya paṭipadāya  
dandhābhiññāya niyyāti satipaṭṭhānehi nissayehi. Taṇhā-  
rito udatto samādhindriyena<sup>9</sup> dukkhāya paṭipadāya khippā-  
bhiññāya niyyāti jhānehi nissayehi. Dittthicarito mando  
viriyindriyena sukhāya paṭipadāya dandhābhiññāya niyyāti  
sammappadhānehi<sup>10</sup> nissayehi. Dittthicarito udatto paññin-  
driyena<sup>11</sup> sukhāya paṭipadāya khippābhiññāya niyyāti  
saccehi nissayehi.

Ubho taṇhācaritā samathapubbaṅgamāya vipassanāya  
niyyanti rāgavirāgāya<sup>12</sup> cetovimuttiyā. Ubho dittthicaritā  
vipassanāpubbaṅgamena samathena niyyanti avijjāvirāgāya  
paññāvimuttiyā.

Tattha ye samathapubbaṅgamāhi paṭipadāhi niyyanti,  
te nandiyāvattena nayena hātabbā, ye vipassanāpubbaṅga-  
māhi paṭipadāhi niyyanti, te sīhāvikkīlītena nayena hātabbā.

<sup>1</sup> jīva°, B.

<sup>2</sup> uppāyo, S.

<sup>3</sup> om. S.

<sup>4</sup> ugghāṭit°, S.

<sup>5</sup> vipatitaññussa, S.

<sup>6</sup> thus all MSS.; B, inserts Bhagavā.

<sup>7</sup> om. B. B.; cf. A. IV, 133 (vol. II, p. 135); P. P. IV, 5  
(p. 6); — A. IV, 161 (vol. II, p. 149).

<sup>8</sup> sati-indr°, B. S.

<sup>9</sup> sahamindr°, S.

<sup>10</sup> samapp°, B.

<sup>11</sup> pañcindr°, S.

<sup>12</sup> rāgacarito rāgāya, S.

\* 3. Svāyaṃ<sup>1</sup> hāro kattha sambhavati?

Yassa<sup>2</sup> Satthā vā dhammaṃ desayati aññataro vā<sup>3</sup> garuṭṭhāṇiyo sabrahmacārī, so taṃ dhammaṃ sutvā saddham paṭilabhati.

Tattha yā vimaṃsā ussāhanā tulanā<sup>4</sup> upaparikkhā, ayaṃ sutamayi paññā. Tathā sutena nissayena yā vimaṃsā tulanā upaparikkhā manasānupekkhanā, ayaṃ cintāmayi paññā.

Imāhi dvihi paññāhi manasikārasampayuttassa yaṃ nānaṃ uppajjati dassanabbhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayaṃ bhāvanāmayi paññā, parato ghosā sutamayi paññā, paccattasamuṭṭhitā yonisomanasikārā cintāmayi paññā, yaṃ<sup>5</sup> parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikārena nāpaṃ uppajjati, ayaṃ bhāvanāmayi paññā.

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayaṃ ugghaṭṭitaññū<sup>6</sup>. Yassa sutamayi paññā atthi cintāmayi n'atthi, ayaṃ vipaṇcitaññū<sup>7</sup>. Yassa n'eva sutamayi paññā atthi na cintāmayi, ayaṃ neyyo.

\* 4. Sāyaṃ dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ.

Ādinavo<sup>8</sup> phalaṃ ca dukkhaṃ, assādo samudayo<sup>9</sup>, nissaraṇaṃ nirodho, upāyo<sup>10</sup> āṇatti ca<sup>11</sup> maggo.

Imāni cattāri saccāni.

Idaṃ dhammacakkaṃ, yathāha Bhagavā: —

*Idaṃ dukkhaṃ ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatvattiyaṃ samaṇena vā brāhmaṇena vā decena vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ.*

Sabbaṃ dhammacakkaṃ.

\* Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā<sup>12</sup> niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanaṃ uttāni-kammaṃ paññatti iti p' idaṃ dukkhaṃ ariyasaccaṃ.

*Ayaṃ dukkhasamudayo ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ |*

<sup>1</sup> svāhaṃ, B. B<sub>1</sub>.      <sup>2</sup> tassa, S.; also Com.      <sup>3</sup> om. S.

<sup>4</sup> tulanā, S.      <sup>5</sup> om. B<sub>1</sub>.      <sup>6</sup> ugghā<sup>6</sup>, B<sub>1</sub>.      <sup>7</sup> vipaci<sup>7</sup>, S.

<sup>8</sup> B. adds ca.      <sup>9</sup> S. adds ca.      <sup>10</sup> upāyo, S.      <sup>11</sup> niruttā, S.

pe\* | *Ayaṃ dukkhanirodho ti me bhikkhave* | pe\* | *Ayaṃ dukkhanirodhagāmini paṭipadā ti me bhikkhave Bārāṇasīyaṃ Isipatane Migudāye anuttaraṃ dhammacakkaṃ pavattitaṃ<sup>1</sup> appativattiyaṃ samaṇena vā brāhmaṇena vā deva vā Mārena vā Brahmunā vā kenaci vā lokasmiṇ.*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p'idaṃ dukkhanirodhagāmini paṭipadā ariyasaccam.

Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti, \* byañjanehi vivarati, ākārehi vibhajati, niruttihi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti<sup>2</sup>, byañjanehi ca ākārehi ca vipaṇceyati<sup>3</sup>, niruttihi ca niddesehi ca vitthāreti.

Tattha ugghaṭanā ādi, vipaṇcanā majjhe, vitthārapā pariyosānam.

So 'yaṃ dhammavinayo ugghaṭiyanto<sup>4</sup> ugghaṭitaññau- \* puggalaṃ<sup>5</sup> vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṇciyanto vipaṇcitaññupuggalaṃ vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalaṃ vineti, tena naṃ āhu: pariyosānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanam: akkharam, padam, byañjanam, ākāro, nirutti, niddeso.

Imāni cha ppadāni byañjanam.

Tenaṃ Bhagavū: —

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇam majjhe kalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaṃ<sup>6</sup> paripuṇṇam<sup>6</sup> parisuddhaṃ<sup>6</sup> ti<sup>6</sup>.*

<sup>1</sup> pa, B. B.

<sup>2</sup> pa, B.; la, B<sub>1</sub>; S. *only has* ayaṃ dukkhanirodho.

<sup>3</sup> S. *inserts* pe. <sup>4</sup> ugghā, S. <sup>5</sup> 'ciyati, S. <sup>6</sup> om. B.



Kevalan ti lokuttaram na missam lokiyehi dhammehi. Paripunnān ti paripūram anūsam<sup>1</sup> anāgāram. Parisuddhan ti nimmalam sabbamalāpagatam pariyodātam upaṭṭhitam sabbavisesānam.

\* Idam vuccati Tathāgatapadam iti pi, Tathāgatanisevitam iti pi, Tathāgatarāñjitam iti pi. Ato<sup>2</sup> c'etam brahmacariyam paññāyati. Tenāha Bhagavā: — *Kevalam paripunnam parisuddham brahmacariyam pakāṣissāmī<sup>3</sup> ti.*

\* 5. Kesam ayam dhammadesanā?

Yoginam. Tenāha āyasmā Mahākaccāno<sup>4</sup>: —

Assāḍādinavatā | nissaraṇam pi ca<sup>5</sup> phalam upāyo ca  
āpatti ca Bhagavato | yoginam desanā hāro ti.

Niyutto desanā-hāro.

## § 2. Vicaya-hāro.

1. Tattha<sup>6</sup> katamo vicayo-hāro?

Yam pucchitaṁ ca vissajjitaṁ cā ti gāthā ayam vicayo-hāro.

2. Kim vicinati?

Padam<sup>6</sup> vicinati<sup>6</sup>, pañham vicinati, vissajjanam vicinati, pubbāparam vicinati, assādam vicinati, ādinavam<sup>6</sup> vicinati<sup>6</sup>, nissaraṇam vicinati, phalam vicinati, upāyam vicinati,  
\* āpattim vicinati, anugītīm vicinati, sabbe nava suttante vicinati.

\* 3. Yathā kim bhavē?

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

*Ken' assu nivuto loko (icc āyasmā Ajito)*

*ken' assu na ppakāsatī*

*kissābhūlepanam brūsi*

*kim su tassa mahabbhayan ti?* (S. N. V, 2, 1 — v. 1032).

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavattthupariggahā.

<sup>1</sup> anunnam, S.      <sup>2</sup> atho, B.      <sup>3</sup> pakāṣessāmi, B. S.

<sup>4</sup> kaccāyano, B. B.      <sup>5</sup> B. adds ca.

<sup>6</sup> om. S.; from here down to the verses Savanti sabbadhi sotā sqq. on p. 12 all in d'Alwis, *Introd.* p. 106—8.

Evam hi āha<sup>1</sup>: ken' assu nivuto loko ti? Lokādhiṭṭhānam pucchati. Ken' assu na ppakāsati ti? Lokassa appakāsanam pucchati. Kissābhilepanam brūsi ti? Lokassa abhilepanam pucchati. Kiṃ su tassa mahabbhayan ti? Tass' eva lokassa mahabbhayanam pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

*Avijjāya nivuto loko (Ajitā ti Bhagavā)*

*vivicchā pamādā na ppakāsati*

*jappābhilepanam brūmi*

*dukkham assa mahabbhayan ti (v. 2 = v. 1033).*

Imāni cattāri padāni imehi catūhi padehi vissajjitāni, paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena, catuttham catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjanā.

Nivaraṇehi nivuto loko, avijjā-nivaraṇā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānam bhikkhave sabbapāṇānam sabbabhūtānam pariyāyato ekam eva nivaranaṃ vadāmi, yad idaṃ avijjā, avijjānivaranaṃ hi sabbe sattā. Sabbaso ca<sup>2</sup> bhikkhave avijjāya nirodhā cāgā paṭinissaggaṃ n'atthi sattānam nivaranaṃ ti<sup>3</sup> vadāmi<sup>4</sup> ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā.

b) Ken' assu na ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti vissajjanā.

Yo puggalo nivaranaṇehi nivuto so vivicchatī, vivicchā nāma vuccati vicikicchā, so vicikicchanto nābhissaddahati, anabbhisaddahanto<sup>5</sup> viriyam nārabhati akusalānam dhammānam pahānāya kusalānam dhammānam sacchikiriyāya, so idha pamādam anuyutto viharati, pamatto sukhe dhamme na uppādiyati<sup>6</sup>, tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā: —

*Dāre santo pakāsanti Himavanto va pabbato asanti<sup>7</sup> ettha na dissanti rattikkhittā<sup>8</sup> yathā<sup>9</sup> sarā (Dhp.v.304) te gūyehi pakāsanti kittiyā ca yasena cā ti.*

<sup>1</sup> āyasmā, B.

<sup>2</sup> 'va, B.

<sup>3</sup> om. S.

<sup>4</sup> 'mi (without ti), B. S.

<sup>5</sup> nābhi<sup>10</sup>, B.

<sup>6</sup> 'dayati, B.

<sup>7</sup> rattim khittā, B.

<sup>8</sup> B, puts yathā after sarā.

Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanam<sup>1</sup> brūsi ti pañhe Jappābhilepanam brūmi ti vissajjanā. Jappā nāma vuccati taṇhā, sā katham abhiliṃpati, yathāha Bhagavā: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati andhatamaṃ<sup>2</sup> tadā hoti yaṃ rāgo saḥate naran ti* (Cf.

Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).

Sāyaṃ taṇhā āsattibahulassa puggalassa evaṃ abhijappā ti karitvā tattha loko abhilitto nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kiṃ su tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti vissajjanā.

Dauidham dukkham: kāyikaṃ ca cetasikaṃ ca. Yaṃ kāyikaṃ idaṃ dukkham, yaṃ cetasikaṃ idaṃ domanassam. Sabbe sattā hi dukkhassa ubbijjanti<sup>3</sup>. N'atthi bhayaṃ dukkhena samasamaṃ, kuto vā pana<sup>4</sup> uttaritaraṃ? Tisso dukkhata: dukkhadukkhatā, vipariṇāmadukkhatā<sup>5</sup>, saṃkhāradukkhatā. Tattha loko odhiso kadāci karahaci<sup>6</sup> dukkhadukkhatāya muccati. Tathā vipariṇāmadukkhatāya. Tam kissa hetu? Hontī loke appābādhaṃ pi dighāyukā pi. Saṃkhāradukkhatāya<sup>7</sup> pana loko anupādisesāya nibbāna-dhātuya muccati<sup>8</sup>. Tasmā saṃkhāradukkhatā dukkham lokassa ti katvā Dukkham assa mahabbhayan ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

*Savanti sabbadhā<sup>9</sup> sotā (icc āyasmā Ajito)*

*sotānaṃ kiṃ nivāraṇaṃ*

*sotānaṃ saṃvāraṃ brūhi*

*kena sotā pīthiyyare?<sup>10</sup> (v. 2 = v. 1034).*

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena pucchitā.

<sup>1</sup> thus all MSS.

<sup>2</sup> andham tamam, S.

<sup>3</sup> uppajjanti, S.

<sup>4</sup> S. adds tassa.

<sup>5</sup> B. B., put vipari<sup>o</sup> after saṃkhāra<sup>o</sup>

<sup>6</sup> kattaci, B.

<sup>7</sup> saṃsāradukkham tāya, S.

<sup>8</sup> vuccati, B.

<sup>9</sup> dhi, B. B.

<sup>10</sup> pidhi<sup>o</sup>, B. B.



Evam samāpannassa<sup>1</sup> lokassa evam sampkiliṭṭhassa<sup>2</sup> kim lokassa vodānam<sup>3</sup> vutṭhānam<sup>4</sup> iti? Evam hi āha: savanti sabbadhi<sup>5</sup> sotā ti. Asamāhitassa savanti abhiṭṭhā byāpāda-pamāda-bahulassa. Tattha yā abhiṭṭhā ayam lobho akusalamūlam, yo byāpādo ayam doso akusalamūlam, yo pamādo ayam mohō akusalamūlam. Tass' evam asamāhitassa chasu āyatanesu taṇhā savanti: rūpatañhā, sadda-tañhā, gandhatañhā, rasatāṇhā, phoṭṭhabbatāṇhā, dhamma-tañhā, yathāha Bhagavā: —

*Savati<sup>6</sup> ti<sup>7</sup> kho bhikkhave chann' etam ajjhattikānam āyatanānam adhiṭṭhānam. Cakkhu<sup>8</sup> savati manāpikesu rūpesu, amanāpikesu paṭihaṇṇati<sup>9</sup>. Sotam | pe<sup>10</sup> | ghānam . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaṇṇati ti<sup>11</sup>.*

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhi sotā ti.

a) Sotānam kim nivāraṇam ti pariyutṭhānavighātaṃ pucchati. Idam vodānam.

b) Sotānam samvaram brūhi kena sotā pithiyyare<sup>12</sup> ti. anusāyasamugghātaṃ<sup>13</sup> pucchati. Idam vutṭhānam.

Tattha vissaṭṭhā: —

*Yāni sotāni lokasmim (Ajitā ti Bhagavā)*

*sati tesam nivāraṇam*

*sotānam samvaram brūmi<sup>14</sup>*

*paṇṇāy' ete pithiyyare<sup>15</sup> ti (v. 4 = v. 1035).*

Kāyagatāya satiyā bhāvitāya<sup>16</sup> bahulikatāya<sup>17</sup> cakkhu nāviṇchati<sup>18</sup> manāpikesu rūpesu, amanāpikesu na paṭihaṇṇati . . . sotam | pe<sup>19</sup> | ghānam . . . jivhā . . . kāyo . . . mano . . . nāviṇchati<sup>20</sup> manāpikesu dhammesu, amanāpikesu na paṭihaṇṇati. Kena kāraṇena? Sampvutaniṭṭhitattā indri-

<sup>1</sup> sammā°, S.

<sup>2</sup> B, adds lokassa.

<sup>3</sup> °dhi, B. B.

<sup>4</sup> °ti, B, S.

<sup>5</sup> ca, B,; B. adds ca.

<sup>6</sup> cakkhum, B.

<sup>7</sup> °ti ti, S.

<sup>8</sup> pa, B,; om. B.

<sup>9</sup> om. B.

<sup>10</sup> pidhi°, B. B.

<sup>11</sup> anussaya°, S.

<sup>12</sup> om. S.

<sup>13</sup> vibbā°, B.

<sup>14</sup> bahuli°, B. B.

<sup>15</sup> nāvicchati, S.

<sup>16</sup> pa, B,; om. B.

<sup>17</sup> na vimjhati, S.

yānaṃ. Kena te samvutaniṅgā<sup>1</sup>? Sati-ārakkhena<sup>2</sup>. Tenāha Bhagavā: — Sati tesam nivāraṇaṃ ti.

Paññāya anusayā<sup>3</sup> pahiyyanti, anusayesu pahinesu pari-yuṭṭhānā pahiyyanti. Kissa anusayassa<sup>4</sup> pahinattā? Tam yathā khandhavantassa rukkhassa anavasesamūluddharape<sup>5</sup> kate pupphaphalapavāḷaṅkurasantati<sup>6</sup> samucchinna bhavati, evaṃ anusayesu pahinesu pari-yuṭṭhānasantati samucchinna bhavati pidahita paṭicchanā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy<sup>7</sup> ete pithiyyare<sup>8</sup> ti.

*Paññā c'eva sati ca (icc āyasmā Ajito)*

*nāmarūpaṇ<sup>9</sup> ca mārisa*

*etaṃ me yuṭṭho pabrūhi*

*katth' etaṃ uparujjhati ti? —*

*Yam etaṃ pañhaṃ apucchi<sup>10</sup>*

*Ajita taṃ vadāmi te*

*yattha nāmaṇ ca rūpaṇ ca*

*asesaṃ uparujjhati*

*viññāṇassa nirodhena*

*etth' etaṃ uparujjhati ti (vv. 5. 6 — vv. 1036. 1037).*

\* Ayam paṇho anusandhiṃ pucchati. Anusandhiṃ pucchanto kiṃ pucchati?

Anupādisesaṃ nibbānadhātum.

Tiṇi ca saccāni saṃkhatāni<sup>11</sup> nirodhadhammāni: dukkhaṃ, samudayo, maggo. Nirodho asaṃkhatō<sup>12</sup>.

Tattha samudayo dvisu bhūmisu pahiyyati: dassanabhūmiyā ca bhāvanābhūmiyā ca.

Dassanena tiṇi saṃyojanāni pahiyyanti: sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso. Bhāvanāya satta saṃyojanāni pahiyyanti: kāmaccando, byāpādo, rūparāgo, arūpa-

\* rāgo, māno, uddhaccaṃ, avijjā ca niravasesā.

Te-dhātuke<sup>13</sup> imāni dasa saṃyojanāni: pañc' orambhāgiyāni, pañc' uddhambhāgiyāni.

<sup>1</sup> samvutā°, S.

<sup>2</sup> ārakkhaṇaṃ, S.

<sup>3</sup> anussayā, S.

<sup>4</sup> anussa°, B.

<sup>5</sup> anavasesasa°, B.

<sup>6</sup> phalapallavaṅkura°, B.

<sup>7</sup> pidhi°, B. B.

<sup>8</sup> nāmaṇ rūpaṇ, B. B.

<sup>9</sup> āpucchi, S.; maṃ p°, B.

<sup>10</sup> saṃkhatāni, S.

<sup>11</sup> asaṃkhatō, S.

<sup>12</sup> °kesu, B. S.

Tattha tiṇi samyojanāni — sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso — anaṇṇātāṇṇassāmitindriyaṃ<sup>1</sup> adhi-  
tṭhāya nirujjhanti, satta samyojanāni — kāmaccchando, byā-  
pādo, rūparāgo, arūparāgo, māno, uddhaccam, aviṇṇa ca  
niravasesā<sup>2</sup> — aññindriyaṃ adhiṭṭhāya nirujjhanti.

Yaṃ pana evaṃ jānāti: khipā me jāti ti idaṃ khaye-  
ñāṇam, nāparam itthattāyā ti pajānāti idaṃ anuppāde-  
ñāṇam.

Imāni dve ñāṇāni aññātāvindriyaṃ.

Tattha yaṇ ca anaṇṇātāṇṇassāmitindriyaṃ<sup>3</sup> yaṇ ca  
aññindriyaṃ, imāni aggaphalaṃ arahattaṃ pāpuṇantassa  
nirujjhanti.

Tattha yaṇ ca khaye-ñāṇam yaṇ ca<sup>4</sup> anuppāde-ñāṇam,  
imāni dve ñāṇāni ekā paṇṇā. Apī ca ārammaṇasampketena  
dve nāmāni labhanti: khipā me jāti ti pajānantassa khaye-  
ñāṇam ti nāmam labhati, nāparam itthattāyā ti pajā-  
nantassa anuppāde-ñāṇam ti nāmam labhati. Sa pajāna-  
natṭhena paṇṇā. Yathādiṭṭham upilāpanatṭhena sati.

Tattha ye paṇcupādānakkandhā, idaṃ nāmarūpam.

Tattha ye phassapaṇcamakā dhammā, idaṃ nāmam, yāni  
pañcendriyāni rūpāni<sup>5</sup>, idaṃ rūpam, tadubhayam<sup>6</sup> nāma-  
rūpam viññāṇasampayuttam. Tassa nirodham Bhagavantam  
pucchanto āyasmā Ajito Pārāyane evaṃ āha:

Paṇṇā<sup>7</sup> c'eva sati ca nāmarūpaṃ ca mārisa

etaṃ me puṭṭho pabrūhi katth' etaṃ uparujjhati ti<sup>8</sup>.

Tattha sati ca paṇṇā ca<sup>9</sup> cattāri indriyāni, sati dve  
indriyāni: satindriyaṃ ca samādhindriyaṃ ca, paṇṇā dve  
indriyāni: paññindriyaṃ ca viriyindriyaṃ ca.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ  
saddhindriyaṃ.

Tattha yā saddhādhipateyyā cittekaggata, ayaṃ chanda-  
samādhi. Samāhite citte kilesānaṃ vikkhambhanatāya  
paṭisaṃkhānabalena vā bhāvanābalena<sup>10</sup> vā<sup>11</sup>, idaṃ pañānam.

<sup>1</sup> anaṇṇata<sup>o</sup>, B.      <sup>2</sup> avasesā, S.

<sup>3</sup> anaṇṇata<sup>o</sup>, B. B.

<sup>4</sup> om. S.      <sup>5</sup> rūpini, S.      <sup>6</sup> tadū<sup>o</sup>, B.

<sup>7</sup> paṇṇāya, S.      <sup>8</sup> om. B.



Tattha ye assāsapassāsā-vitakkavicārā-saṇṇavedayitā-  
\* sarasaṅkappā<sup>1</sup>, ime saṅkhārā.

Iti purimako ca chandasamādhi kilesavikkhambhanatāya  
ca pahānaṃ ime ca saṅkhārā, tadubhayaṃ chandasamādhi-  
padhānasamkhārasamannāgataṃ iddhipādaṃ bhāveti vive-  
kanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggaparipā-  
mim.

Tattha yā viriyādhīpateyyā cittekaggatā, ayaṃ viriya-  
samādhi | pe<sup>2</sup> |

Tattha yā cittaādhīpateyyā cittekaggatā, ayaṃ citta-  
samādhi | pe<sup>3</sup> |

Tattha yā vimapsādhīpateyyā cittekaggatā, ayaṃ vimaṃ-  
sāsamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya  
paṭisaṅkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ.

Tattha ye assāsapassāsū-vitakkavicārā-saṇṇavedayitā-sa-  
rasaṅkappā<sup>1</sup>, ime saṅkhārā.

Iti purimako ca vimapsāsamādhi<sup>4</sup> kilesavikkhambhana-  
tāya ca pahānaṃ ime ca saṅkhārā, tadubhayaṃ vimaṃ-  
sāsamādhipadhānasamkhārasamannāgataṃ iddhipādaṃ bhā-  
veti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosagga-  
paripāṃmim.

\* Sabbo samādhi nāpamūlako nāpupubbaṅgamo nāpānu-  
parivatti.

*Yathā pure tathā pacchā yathā pacchā tathā pure  
yathā divā tathā ratti yathā ratti tathā divā* (Cf. A. I. p. 236)<sup>5</sup>.

Iti vivaṭena cetasā aparīyonaddhena sappabhāsam cittaṃ  
bhāveti<sup>6</sup>.

Pañcindriyāni kusalāni cittasahabhūni citte uppajjamāne  
uppajjanti, citte nirujjhamāne nirujjhanti. Nāmarūpaṃ ca  
viññāṇahetukaṃ viññāṇapaccayanibbattaṃ. Tassa maggena  
hetu upacchinno viññāṇaṃ<sup>7</sup> anāhāraṃ<sup>8</sup> anabhinanditaṃ  
apaṭṭhitaṃ<sup>9</sup> appaṭisandhikaṃ, taṃ nirujjhati. Nāmarūpaṃ  
api<sup>10</sup> ahetaukaṃ<sup>11</sup> appaccayaṃ punabbhavaṃ na nibbattayati<sup>12</sup>.

<sup>1</sup> \* sarasasaṅkappā, B.; \* pa, B. B.; <sup>3</sup> pa, B.; om. B.,

<sup>4</sup> \* sammāsamādhi, S. <sup>5</sup> cf. Thag. v. 397. <sup>6</sup> vibhāveti, B.,

<sup>7</sup> viññāṇānāhārānaṃ, B.; S. omits viññāṇaṃ.

<sup>8</sup> appaṭṭhitaṃ, S.; om. B. <sup>9</sup> pi, S. <sup>10</sup> aheta, B.

<sup>11</sup> \* ttiyati, B.; \* ttissati, S.

Evam viññāṇassa nirodhā paññā ca sati ca nāmarūpañ  
ca nirujjhati. Tenāha Bhagavā: —

*Yam etaṃ pañham apucchi<sup>1</sup>  
Ajita taṃ vadāmi te:  
yattha nāmañ ca rūpañ ca  
asesaṃ uparujjhati  
viññāṇassa nirodhena  
etth<sup>2</sup> etaṃ uparujjhati ti.*

\* \* \*

*Ye ca saṃkhātadhammāse<sup>3</sup> (icc āyasmā Ajito)  
ye ca sekkhā<sup>4</sup> puthū<sup>5</sup> idha  
tesaṃ me nipako iriyam  
putṭho pabrūhi mārisā ti (vv. 6, 7 — vv. 1037, 1038).*

Imāni tiṇi padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhāsekhavipassanāpubbañ-  
gamapahānāyogena.

Evam hi āha: ye<sup>6</sup> ca saṃkhātadhammāse<sup>7</sup> ti? Ara-  
hattaṃ pucchati. Ye ca sekkhā puthū<sup>8</sup> idhā ti? Sekhaṃ  
pucchati. Tesam me nipako iriyam putṭho pabrūhi mārisā  
ti? Vipassanāpubbaṅgamaṃ pahānaṃ pucchati.

Tattha vissajjanā:

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)  
manasānāvilo siyā  
kusalo sabbadhammānaṃ  
sato bhikkhu paribbaje ti (v. 8 — v. 1039).*

Bhagavato sabbam kāyakammaṃ nāṇapubbaṅgamaṃ<sup>9</sup>  
nāṇānuparivatti, sabbam vacīkammaṃ nāṇapubbaṅgamaṃ  
nāṇānuparivatti, sabbam manokammaṃ nāṇapubbaṅgamaṃ  
nāṇānuparivatti.

Atite amse appaṭihatam āṇadassanaṃ, anāgate amse  
appaṭihatam āṇadassanaṃ, paccuppanne amse appaṭihatam  
āṇadassanaṃ.

Ko ca āṇadassanaassa paṭighāto?

<sup>1</sup> pucchati. S.

<sup>2</sup> 'khata°, B., S.

<sup>3</sup> sekkhā, B.

<sup>4</sup> puthu, B., S.

<sup>5</sup> yasmā ye, B.

Yam anicce dukkhe anattaniye<sup>1</sup> ca<sup>2</sup> aññāpaṃ<sup>3</sup> adassa-  
\* naṃ, ayaṃ ñāpadassanassa paṭighāto. Yathā idha puriso  
tārakarūpāni passeyya no ca gaṇanasāṅketena jāneyya,  
ayaṃ ñāpadassanassa paṭighāto.

Bhagavato pana appaṭihatapañ ñāpadassanaṃ, anāvaraṇa-  
ñāpadassanā<sup>4</sup> hi buddhā bhagavanto.

Tattha sekkena dvīsu dhammesu cittaṃ rakkhitabbam:  
gedhā ca rajaniyesu dhammesu<sup>5</sup> dosā ca pariyutthāniyesu.

Tattha yā icchā<sup>6</sup> pucchā patthanā pihāyānā<sup>6</sup> kilanā,  
taṃ Bhagavā vārento<sup>7</sup> evaṃ āha: kāmesu nābhigijjheyyā<sup>8</sup>  
ti. Manasūnāvilo siyā ti pariyutthānavighātapañ<sup>9</sup> āha.

Tathā hi sekho abhigijjhanto asamuppannañ ca kilesaṃ  
uppadeti uppannañ<sup>10</sup> ca<sup>11</sup> kilesaṃ phātikaroti. Yo pana  
anāvilasaṃkappo anabhigijjhanto vāyamati, so anuppannā-  
naṃ<sup>12</sup> pāpakānaṃ akusalānaṃ dhammānaṃ anuppadāya  
chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇ-  
hāti padahati, so uppannānaṃ pāpakānaṃ akusalānaṃ  
dhammānaṃ pabānāya chandaṃ janeti vāyamati viriyaṃ  
ārabhati cittaṃ paggaṇhāti padahati, so anuppannānaṃ  
kusalānaṃ dhammānaṃ uppadāya chandaṃ janeti vāya-  
mati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so  
uppannānaṃ kusalānaṃ dhammānaṃ thitiriyaṃ asammosaṃ  
bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ  
janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti pada-  
hati.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāmaavitakko, byāpādavitaṅko, vihiṃsāvitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?

Yāni sotāpaṇnassa indriyāni.

Ime anuppannā kusalā dhammā.

<sup>1</sup> anattani, B.

<sup>2</sup> 'va, S.

<sup>3</sup> ayaṃ ñāpa, S.

<sup>4</sup> °dassā, B.; dassanāti, S.

<sup>5</sup> om. B.

<sup>6</sup> pihāyānā, S.

<sup>7</sup> nivā°, B.

<sup>8</sup> manobhi°, S.

<sup>9</sup> °tthānā°, S.

<sup>10</sup> uppanna, S.

<sup>11</sup> om. S.

<sup>12</sup> S. adds vā.



d) Katame uppannā kusalā dhammā?

Yāni aṭṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kūmavitakkam vāreti, idaṃ satindriyaṃ, yena byāpādavittakkam vāreti, idaṃ samādhindriyaṃ, yena vi-himsāvitakkam vāreti, idaṃ viriyindriyaṃ, yena uppannup-panne pāpake akusale dhamme pajahati vinodeti byanti-karoti anabhāvaṃ gameti nādhivāseti, idaṃ paññindriyaṃ.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ saddhindriyaṃ (cf. p. 15).

a) Tattha saddhindriyaṃ kattha dāṭṭhabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha dāṭṭhabbam?

Catūsu samūhappadhānesu.

c) Satindriyaṃ kattha dāṭṭhabbam?

Catūsu satipatṭhānesu.

d) Samādhindriyaṃ kattha dāṭṭhabbam?

Catūsu jhānesu.

e) Paññindriyaṃ kattha dāṭṭhabbam?

Catūsu ariyasaccesu.

Evam sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatā<sup>1</sup> anāvilatāya manasā. Tenāha Bhagavā: — Manasānāvilo siyā ti.

Kusalo sabbadhammānan ti.

Loko nāma tividho: kilesaloko, bhavaloko, indriyaloko (cf. p. 11).

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhaviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā<sup>2</sup>: dassa-napariññāya ca bhāvanāpariññāya ca. Yadā hi sekho neyyam<sup>3</sup> pariñānāti, tadā nibbidāsahagatēhi saññāmanasi-kārehi neyyam pariññātam bhavati. Tassa dve dhammā kosallam gacchanti: dassanakosallaṃ ca bhāvanākosallaṃ<sup>4</sup> ca<sup>5</sup>. Tam nāgam pañcavidhena<sup>6</sup> veditabbam: abhiññā, pariññā, pahānam, bhāvanā, sacchikiriya.

<sup>1</sup> oto, S.

<sup>2</sup> parikkhiyatabbā, S.

<sup>3</sup> neyyam, B.

<sup>4</sup> om. S.

<sup>5</sup> vidhe, S.

a) Tattha katamā abhiññā?

\* Yam dhammānam salakkhaṇe-ñāpaṃ dhammapaṭisambhidā<sup>1</sup> atthapaṭisambhidā ca, ayaṃ abhiññā.

b) Tattha katamā pariññā?

Evam abhijānitvā<sup>2</sup> yā pariññanā: idaṃ kusalaṃ idaṃ akusalaṃ idaṃ sāvajjaṃ idaṃ anavajjaṃ idaṃ kaṇhaṃ idaṃ sukkaṃ idaṃ sevitabbam idaṃ na sevitabbam, ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti<sup>3</sup>, tesam evaṃ gahitānaṃ ayaṃ attho ti, ayaṃ pariññā.

Evam pariññitvā<sup>4</sup> tayo dhammā avasiṭṭhā bhavanti: paḥātābbā bhāvetābbā sacchikātabbā ca.

c) Tattha katame dhammā paḥātābbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetābbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yam asaṃkhatam.

\* Yo evaṃ jānāti, ayaṃ vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalatākusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhammānaṃ ti<sup>5</sup>.

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihārattham abhikkante paṭikkante ālokithe vilokite sammiñjite<sup>6</sup> pasārite saṃghātipattacivaradhāraṇe asite pite khāyite sāyite uccārapassāvakkamme gate ṭhite nisinne sutte jāgarite bhāsīte tuḥhibhāve satena sampajānena vihātābbam.

\* Imā dve cariyā anuññātā Bhagavatā: ekā visuddhānam, ekā visujjhantānam.

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakiecāni hi arahato indriyāni. Yam bojjham<sup>7</sup> tam<sup>8</sup> catubbidham: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhassa sacchikiriyābhisamayena.

Idam catubbidham bojjham<sup>9</sup>. Yo evaṃ jānāti, ayaṃ

<sup>1</sup> B. adds ca.

<sup>2</sup> °netvā, B<sub>1</sub>.

<sup>3</sup> °ttāpentī, B.

<sup>4</sup> om. S.

<sup>5</sup> samī°, B<sub>1</sub>.

<sup>6</sup> bojjhaṅgam, S.

vuccati sato abhikkamati sato paṭikkamati khayā rāgassa khayā dosassa khayā mohassa. Tenāha Bhagavā: — Sato bhikkhu paribbaje ti.

Tenāha: —

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)  
manasānāvilo siyā  
kusalo sabbadhammānaṃ  
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evam vissajjitabbam.

Suttassa ca anugiti atthato ca byañjanato ca samāna-yitabbā. Atthapagatam hi byañjanam samphappalāpam<sup>1</sup> bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo bhavati. Tasmā<sup>2</sup> atthabyañjanupetaṃ saṃgāhitabbam<sup>3</sup> suttaṃ ca pavicinitabbam<sup>4</sup>.

Kiṃ<sup>5</sup> idaṃ suttaṃ?

Āhaccavacanam anusandhivacanam nītattham neyyattham<sup>6</sup> a-saṃkilesabhāgiyaṃ vāsānābhāgiyaṃ<sup>7</sup> nibbedhabhāgiyaṃ asekhabhāgiyaṃ.

Kuhipi imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttaṃ pavicetabbam.

Tenāha āyasmā Mahākaccāno: —

Yaṃ pucchitaṃ ca<sup>8</sup> vissajjitaṃ ca<sup>9</sup> suttassa yā<sup>7</sup> ca anugiti ti<sup>2</sup>.

Niyutto vicayo-hāro.

### § 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hāraṇaṃ ti ayaṃ yutti-hāro.

2. Kiṃ yojayati?

Cattāro mahāpadesā: buddhāpadeso, saṃghāpadeso, sam-<sup>10</sup> bahulattherāpadeso, ekattherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sutte otārayitabbāni, vinaye<sup>11</sup> a-sandassayitabbāni, dhammatāyaṃ<sup>12</sup> upanikkhipitabbāni.

<sup>1</sup> sampa°, B. B.

<sup>2</sup> tassa, B.

<sup>3</sup> saṃgāyitabbam, S.

<sup>4</sup> S. adda ti.

<sup>5</sup> om. S.

<sup>6</sup> vāsana°, S.

<sup>7</sup> om. B.

<sup>8</sup> nāyaṃ, S.



- \* a) Katamasmim sutte otārayitabbāni?

Catūsu ariyasaccesu.

- b) Katamasmim vinaye sandassayitabbāni?

Rāgavinaye dosavinaye mohavinaye.

- c) Katamiyaṃ<sup>2</sup> dhammatāyaṃ upanikkhipitabbāni?

Paṭiccasamuppāde.

Yadi catūsu ariyasaccesu avatarati kilesavinaye sandissati dhammataṇ ca na vilometi, evaṃ āsava na janeti.

- \* Catūhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati yathā yathā yujjati, taṃ taṃ gahetabbam.

- \* 4. Pañhaṃ pucchitena kati padāni pañhe ti?

Padaso pariyogāhitaṃ<sup>2</sup> vicetabbam<sup>3</sup>. Yadi sabbāni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha cattāri padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha tīpi padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha dve padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha ekaṃ padam ekaṃ atthaṃ abhivadati, eko pañho.

Taṃ upaparikkhamānena aññatabbam.

5. Kim<sup>1</sup> ime dhammā nānatthā nānābyañjanā udāhu imesaṃ dhammānaṃ eko attho byañjanam eva nānaṃ ti? Yathā 'kim bhava?

Yathā sā devatā Bhagavantam pañhaṃ pucchati:

*Ken' assu<sup>4</sup> 'bbhāhato loko ken' assu parivārīto*

*kena sallena otīṇṇo kīssa dhūpāyito<sup>5</sup> sadā ti?* (S. I, p. 40).

Imāni cattāri padāni pucchitāni.

Te tayo pañhā. Kathaṃ nāyati?

Bhagavā hi devatāya vissajjati:

*Maccunābbhāhato loko jarāya parivārīto*

*taṇhāsallena otīṇṇo icchādhūpāyito sadā ti* (l. c. Cf. Thag. v. 448).

Tattha jarā ca<sup>1</sup> marapaṇ ca, imāni dve samkhatassa samkhatulakkhaṇāni. Jarāyaṃ tthitassa aññathattam marapaṇ vayo.

Tattha jarāya ca<sup>1</sup> marapassa ca atthato nānattham. Kena kārapena?

<sup>1</sup> "missam, B.

<sup>2</sup> "gāyī", B.

<sup>3</sup> om. S.

<sup>4</sup> kena su, S.

<sup>5</sup> dhumāyito, B.

Gabbhagatā pi hi miyyanti na ca<sup>1</sup> te jippā bhavanti. Atthi ca devānaṃ maraṇaṃ na ca tesam sarirāni<sup>2</sup> jiranti. Sakkate ca<sup>3</sup> jarāya paṭikkamaṃ kātum, na pana sakkate maraṇassa paṭikkamaṃ kātum aññatr<sup>4</sup> eva iddhimantānaṃ iddhivisayā.

Yam panāha: taṇhāsallena otiṇṇo ti, dissanti vitarāgā jirantā pi<sup>5</sup> miyyantā pi. Yadi ca yathā jarāmaraṇaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanatthā pi vigata-taṇhā siyuma<sup>6</sup>, yathā<sup>7</sup> ca<sup>8</sup> taṇhā<sup>9</sup> dukkhassa samudayo, evaṃ jarāmaraṇaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmaraṇaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmaraṇaṃ pi siyā magga-vajjhaṃ.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbhaṃ.

Yadi ca sandissati yutti, samārūḷhaṃ atthato ca aññattam, byañjanato pi gavesitabbhaṃ.

Sallo ti vā dhūpāyan ti vā imesaṃ dhammānaṃ atthato ekattam. Na hi yujjati<sup>6</sup> icchāya ca taṇhāya ca atthato aññattam.

Taṇhāya adhiṇṇaye aparipūramāne navasu āghātavattihūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya<sup>7</sup> ca<sup>8</sup> maraṇassa ca taṇhāya ca atthato aññattam.

Yam pan<sup>9</sup> idaṃ Bhagavatā dvihi nāmehi abhilapitaṃ<sup>9</sup> icchā ti pi taṇhā ti pi, idaṃ Bhagavatā bāhirānaṃ vatthūnaṃ ārammaṇavasena dvihi nāmehi abhilapitaṃ<sup>9</sup> icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakkhaṇā.

Yathā sabbo aggi uphattalakkhaṇena ekalakkhaṇo, api ca upādānavasena aññamaññāni nāmāni labhati: katthaggi ti pi tiṇaggi ti pi sakalikaggi ti pi gomayaggi ti pi thusaaggi ti pi sapkūraggi ti pi, sabbo hi<sup>10</sup> aggi uphattalakkhaṇo 'va, evaṃ sabbā taṇhā ajjhosānalakkhaṇena eka-

<sup>1</sup> ce, B.

<sup>2</sup> sarirā, S.

<sup>3</sup> 'va, B.

<sup>4</sup> om. S.

<sup>5</sup> om. B.

<sup>6</sup> yujjhati, S.

<sup>7</sup> jarā, B.

<sup>8</sup> om. B., S.

<sup>9</sup> labhitaṃ, S.

<sup>10</sup> pi, B., S.

lakkhaṇā. Api tu ārammaṇa<sup>1</sup>-upādānavasena aññamaññehi  
 \* nāmehi abhīlapitā: icchā iti pi taṇhā iti pi sallo iti pi  
 dhūpāyanā<sup>2</sup> iti pi saritā iti pi visattikā iti pi sineho iti  
 pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti  
 pi āsā iti pi pipāsā<sup>3</sup> iti<sup>4</sup> pi<sup>5</sup> abhinandanā iti pi<sup>6</sup>.

Sabbā hi<sup>7</sup> taṇhā ajjhosānalakkhaṇena ekalakkhaṇā yathā  
 ca vevacane vuttā<sup>8</sup>.

*Āsā pihā<sup>9</sup> ca<sup>10</sup> abhinandanā ca*

*anekadhātūsu<sup>11</sup> sarā patitthitā*

*aññānamūlappabhavā pajāppitā*

*sabbā mayā byantikatā samūlakā<sup>12</sup> ti (Cl. S. I. p. 181). Cp<sup>13</sup> 53.*

Taṇhāy'etaṃ vevacanam, yathāha Bhagavā: —

*Rūpe Tissa avigatarūgassa<sup>14</sup> avigatacchandassa avigata-*  
*pemassa avigatapipāsassa avigataparilāhassa . . . (Cl. S. III,*  
*p. 107).*

Evam vedanāya . . . saññāya . . . saṃkhāresu . . . viñ-  
 ñāṇe avigatarūgassa avigatacchandassa avigatapemassa avi-  
 gatapipāsassa avigataparilāhassa sabbam suttam vitthāre-  
 tabbam.

Taṇhāy'etaṃ vevacanam.

Evam yujjati: sabbo dukkhūpacāro<sup>15</sup> kāmataṇhāsasaṃkhā-  
 ramūlako<sup>16</sup>, na pana yujjati: sabbo nibbidūpacāro<sup>17</sup> kāma-  
 taṇhāparikkhāramūlako.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.  
 Yathā Bhagavā rāgacaritassa puggalassa asubham desayati,  
 dosacaritassa Bhagavā puggalassa mettam desayati, moha-  
 caritassa Bhagavā puggalassa paṭiccasamuppādam desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettam<sup>18</sup> ceto-  
 vimuttiṃ<sup>19</sup> deseyya sukham vā paṭipadam dandhābhiññam su-  
 kham vā paṭipadam khippābhiññam vipassanāpubbaṅgamam  
 vā pahānam deseyya, na yujjati desanā. Evam<sup>20</sup> yam kiñci  
 rūgassa anulomappahānam dosassa anulomappahānam mo-

<sup>1</sup> °nam, B<sub>1</sub>. S.

<sup>2</sup> dhūm°, S.

<sup>3</sup> om. S.

<sup>4</sup> B. B<sub>1</sub> add iti.

<sup>5</sup> om. B. B<sub>1</sub>.

<sup>6</sup> vuttam, S.

<sup>7</sup> pipāsā pihā, S.

<sup>8</sup> B. puts ca before pihā.

<sup>9</sup> °tusu, B<sub>1</sub>. S.

<sup>10</sup> samūlikā, B<sub>1</sub>. S.

<sup>11</sup> avita°, S.; also Com.

<sup>12</sup> dukkho°, B<sub>1</sub>.

<sup>13</sup> S. adds ti.

<sup>14</sup> nibbindu°, B<sub>1</sub>.

<sup>15</sup> mettā, S.

<sup>16</sup> °titiyā, S.



hassa anulomappahānam, sabban taṃ vicayena hārena vicinitvā<sup>1</sup> yutti-hārena yojetabbam, yāvatikā<sup>2</sup> nūpassa bhūmiā. \*

Mettāvihāriṣṣa sato byāpādo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, byāpādo pahānam abbattham gacchati ti yujjati desanā.

Karunāvihāriṣṣa sato vihesā cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vihesā pahānam abbattham gacchati ti yujjati desanā.

Muditāvihāriṣṣa sato arati cittaṃ pariyādāya ṭhassati ti na yujjati desanā, arati pahānam abbattham gacchati ti yujjati desanā.

Upekkhāvihāriṣṣa<sup>4</sup> sato rāgo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, rāgo pahānam abbattham gacchati ti yujjati desanā.

Animittāvihāriṣṣa sato nimittānusāri, tena ten' eva viññā-<sup>5</sup> nam pavattati ti na yujjati desanā, nimittaṃ pahānam abbattham gacchati ti yujjati desanā.

Asmi ti vigataṃ, ayam aham asmi ti na samanupassāmi, atha ca pana me kismiñci<sup>6</sup> katasmin<sup>7</sup> ti vicikicchā katham-kathā<sup>8</sup> sallam<sup>9</sup> cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vicikicchā kathamkathā<sup>10</sup> sallam pahānam abbattham gacchati ti yujjati desanā.

Yathā vā<sup>11</sup> pana<sup>12</sup> paṭhamam<sup>13</sup> jhānam<sup>14</sup> samāpannessa sato kāmāragabyāpādā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, avitakkasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Dotiyam jhānam samāpannessa sato vitakkavicārasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhasukhasahagatā<sup>15</sup> vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

<sup>1</sup> netvā, B.    <sup>2</sup> yāvati, S.    <sup>3</sup> om. S.    <sup>4</sup> upekhā°, B.,

<sup>5</sup> kismiñ, B.    <sup>6</sup> mñci (without ti), B.; kathammin, S.

<sup>7</sup> S. puts katham° before vi°    <sup>8</sup> sallaki, S.    <sup>9</sup> 'va, S.

<sup>10</sup> paṭhamajjh°, S., and so in every similar case.

<sup>11</sup> upekhā°, B.

Tatiyaṃ jhānaṃ samāpannassa sato pitisukhasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhāsati-pārisuddhisahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Catuttham jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, akāsānañcāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākāsānañcāyatanam samāpannassa sato rūpasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, viññāpañcāyatana-sahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Viññāpañcāyatanam samāpannassa sato ākāsānañcāyatanasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākiñcaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākiñcaññāyatanam samāpannassa sato viññāpañcāyatanasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, nevasaññānāsaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Nevasaññānāsaññāyatanam samāpannassa sato saññāpaccārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Kallatāparicitaṃ cittaṃ na ca abhīnīhāraṃ khamati ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhīnīhāraṃ khamati ti yujjati desanā.

Evam sabbe nava suttantā yathādhammaṃ yathāvinayaṃ

yathā Sātthu sāsanaṃ sabbato<sup>1</sup> vicayena hārena vicinitvā  
yutti-hārena yojetabbā<sup>2</sup>.

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmi<sup>3</sup> yo ca gocaro tesā ti.

Niyutto yutti-hāro.

#### § 4. Padatthāna-hāra.

1. Tattha katamo padatthāno-hāro?

Dhammaṃ deseti jino ti ayaṃ padatthāno-hāro.

2. Kiṃ desayati?

Sabbadhammayāthāva<sup>4</sup> - asampativedhalakkhaṇā<sup>5</sup> avijjā.  
Tassā vipallāsā padatthānaṃ. Ajjhosānalakkhaṇā taphā.  
Tassā piyarūpaṃ sātārūpaṃ padatthānaṃ. Patthanalak-  
khaṇo lobho. Tassa adinnādānaṃ padatthānaṃ. Vappa-  
saññānabyañjanagahaṇalakkhaṇā<sup>6</sup> subhasaṇṇā. Tassā in-  
driyasaṃvaro padatthānaṃ. Sāsavaphassa-upagamanalak-  
khaṇā sukhasaṇṇā. Tassā assādo padatthānaṃ. Saṃkhata-  
lakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā nicca-  
saṇṇā. Tassā viññāṇaṃ padatthānaṃ. Anicca-saṇṇā-dukka-  
saṇṇā-asamanupassanalakkhaṇā attasaṇṇā<sup>7</sup>. Tassā nāma-  
kāyo padatthānaṃ.

Sabbadhammasampativedhalakkhaṇā vijjā. Tassā sab-  
baṃ<sup>8</sup> ñeyyaṃ<sup>9</sup> padatthānaṃ. Cittavikkhepapatisamhara-  
ṇalakkhaṇo samatho. Tassa asubhā padatthānaṃ. Icchāva-  
carapatisamharaṇalakkhaṇo alobho. Tassa adinnādānā  
veramaṇi padatthānaṃ. Abyāpajjalakkhaṇo adoso. Tassa  
pāpātipātā veramaṇi padatthānaṃ. Vatthu-avippatipāda-  
nalakkhaṇo amoho. Tassa sammāpatipatti padatthānaṃ.  
Vinilakavipubbakagahaṇalakkhaṇā asubhasaṇṇā. Tassā  
nibbidā padatthānaṃ. Sāsavaphassaparijānanalakkhaṇā  
dukka-saṇṇā. Tassā vedanā padatthānaṃ. Saṃkhata-  
lakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā anicca-

<sup>1</sup> sato, S.

<sup>2</sup> B. S. *add* ti.

<sup>3</sup> bhummi, B.

<sup>4</sup> sabbadhammānaṃ yathāva, S.

<sup>5</sup> °byañjanagahaṇa°, S.

<sup>6</sup> attha°, S.

<sup>7</sup> om. S.

<sup>8</sup> seyya, S.



saññā. Tassā uppāḍavayā padaṭṭhānaṃ. Sabbadhammā-  
 nam<sup>1</sup> abhinivesalakkhaṇā anattasaññā. Tassā<sup>2</sup> dhamma-  
 saññā<sup>3</sup> padaṭṭhānaṃ. Pañca kāmagaṇā kāmārūgassa  
 padaṭṭhānaṃ. Pañcendriyāni rūpīni<sup>4</sup> rūparūgassa padaṭṭhā-  
 naṃ. Chaḷāyatanaṃ<sup>5</sup> bhavarūgassa padaṭṭhānaṃ. Nibbatti-  
 bhavānupassitā pañcannaṃ upādānakkhandhānaṃ padaṭṭhā-  
 naṃ. Pubbenivāsānussati<sup>6</sup> ānupadassanassa padaṭṭhānaṃ.  
 Okappanalakkhaṇā saddhā adhimuttipaccupaṭṭhānā ca  
 anāvilalakkhaṇo<sup>7</sup> pasādo<sup>8</sup> sampasīdanapaccupaṭṭhāno ca.  
 Abhipatthiyanalakkhaṇā saddhā. Tassā aveccapasādo  
 padaṭṭhānaṃ. Anāvilalakkhaṇo pasādo. Tassa saddhā  
 padaṭṭhānaṃ. Ārambhalakkhaṇaṃ viriyaṃ. Tassa sam-  
 mappadhānaṃ padaṭṭhānaṃ. Apilāpanalakkhaṇā sati<sup>9</sup>.  
 Tassā satipaṭṭhānaṃ padaṭṭhānaṃ. Ekaggalakkhaṇo sam-  
 ādhi. Tassa jhānāni padaṭṭhānaṃ. Pajānanalakkhaṇā paññā.  
 Tassā saccāni padaṭṭhānaṃ.

Aparo nayo: —

Assādamanasikāralakkhaṇo ayoṇisomanasikāro. Tassa  
 avijjā padaṭṭhānaṃ. Saccasammobhanalakkhaṇā<sup>1</sup> avijjā.  
 Tam<sup>2</sup> saṃkhārānaṃ padaṭṭhānaṃ. Punabbhavavirohana-  
 lakkhaṇā<sup>3</sup> saṃkhārā. Tam<sup>4</sup> viññāṇassa padaṭṭhānaṃ.  
 Opapaccayikanibbattiḷakkhaṇaṃ viññāṇaṃ. Tam nāmarū-  
 passa padaṭṭhānaṃ. Nāmakāyarūpakāyasamghātalakka-  
 ṇaṃ nāmarūpaṃ. Tam chaḷāyatanaṃ<sup>5</sup> padaṭṭhānaṃ.  
 Indriyavavattthānalakkhaṇaṃ chaḷāyatanaṃ<sup>6</sup>. Tam phas-  
 sassa padaṭṭhānaṃ. Cakkhurūpaviññāṇasannipātalakkhaṇo<sup>7</sup>  
 phasso. Tam vedanāya padaṭṭhānaṃ. Itthānītthānubha-  
 vanalakkhaṇā vedanā. Tam taphāya padaṭṭhānaṃ. Ajjo-  
 sānalakkhaṇā taphā. Tam<sup>8</sup> upādānassa padaṭṭhānaṃ.  
 Opapaccayikaṃ<sup>9</sup> upādānaṃ. Tam bhavassa padaṭṭhānaṃ.  
 Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Tam<sup>10</sup>

<sup>1</sup> °dhamma, B. <sup>2</sup> om. S.

<sup>3</sup> rūpīni, B. S.; rūpāni, B. <sup>4</sup> written chaṭṭh° in S.

<sup>5</sup> °pe, S. <sup>6</sup> °de, S. <sup>7</sup> satti, S.

<sup>8</sup> °kkhaṇa°, B. S. <sup>9</sup> sā, B. S. <sup>10</sup> °virūhaka°, S.

<sup>11</sup> te, B. S. <sup>12</sup> saḷ°, S. <sup>13</sup> °sannipātana°, S.

<sup>14</sup> sā, S. <sup>15</sup> °tam, B. <sup>16</sup> so, B. S.

jātiya padatthānam. Khandhapātubhavanalakkhaṇa<sup>1</sup> jāti. Tam jarāya padatthānam. Upadhiparipakalakkhaṇa jarā. Tam maraṇassa padatthānam. Jivitiendriyūpacchedalakkhaṇam maraṇam. Tam sokassa padatthānam. Ussukkakārako soko. Tam paridevassa padatthānam. Lālapakārako<sup>2</sup> paridevo. Tam dukkhassa padatthānam. Kāyasampīlanam dukkham. Tam domanassassa padatthānam. Cittasampīlanam<sup>3</sup> domanassam. Tam upāyāsassa padatthānam. Oda-hanakārako upāyāso. Tam bhavassa padatthānam.

Imāni bhavaṅgāni yadā samaggāni nibbattiāni bhavanti, so bhavo. Tam saṃsārassa padatthānam. Niyyānikalakkhaṇo maggo. Tam nirodhassa padatthānam. Tittahnūtā pitaññutāya padatthānam. Pitaññutā mattaññutāya padatthānam. Mattaññutā attaññutāya padatthānam. Attaññutā pubbekatapūññatāya<sup>4</sup> padatthānam. Pubbekatapūññatā<sup>5</sup> patirūpadesavāsassa padatthānam. Patirūpadesavāso sappurisūpanissayassa padatthānam. Sappurisūpanissayo<sup>6</sup> attasamāpāṇidhānassa padatthānam. Attasamāpāṇidhānam silānam padatthānam. Silāni avippaṭṭisārassa padatthānam. Avippaṭṭisāro pāmujjassa<sup>7</sup> padatthānam. Pāmujjam pītiyā padatthānam. Pīti passaddhiyā padatthānam. Passaddhi sukhassa padatthānam. Sukham samādhissa padatthānam. Samādhi yathābhūtañāpadassanassa padatthānam. Yathābhūtañāpadassanam nibbidāya padatthānam. Nibbidā virāgassa padatthānam. Virāgo vimuttiyā padatthānam. Vimutti vimuttiñāpadassanassa padatthānam.

Evam yo koci upanissayo yo koci paccayo, sabbo so padatthānam.

Tenāha āyasma Mahākaccāno: --

Dhammam deseti jīno ti.

Niyutto padatthāno-haro.

<sup>1</sup> khandhānam pātu°, S.      <sup>2</sup> lalanappa°, S.

<sup>3</sup> cittapīlanam, S.      <sup>4</sup> \*kataññutāya, B.

<sup>5</sup> \*taññutā, B.      <sup>6</sup> sappurisasannisayo, S.

<sup>7</sup> pāmo°, B.

## § 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttamhi ekadhamme ti ayaṃ lakkhaṇo-hāro.

2. Kim lakkhayati?

Ye dhammā ekalakkhaṇā, tesam dhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kim bhāve?

Yathāha Bhagavā: —

*Cakkhum<sup>1</sup> bhikkhave anavattḥitaṃ ittarāṃ parittaṃ pabhaṅgu, parato dukkhaṃ byasanāṃ calaṃ<sup>2</sup> kukkulaṃ saṃkhāraṃ<sup>3</sup> vadhakaṃ<sup>4</sup> amittamaṃjhe.*

Imasmiṃ cakkhusmiṃ vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakaṭṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

*Atīte Rādha rūpe anapekko<sup>5</sup> hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppannassa rūpassa nibbidāya virāgāya ni-rodhāya cāgāya paṭinissaggāya paṭipajja.*

Imasmiṃ rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte<sup>6</sup> vadakaṭṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

*Yesā ca susamāraddhā niccaṃ kāyagatā sati*

*akiccaṃ te na sevanti kicca sūtaccakārino* (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā<sup>7</sup> dhammagatā<sup>8</sup> ca. Tathā yaṃ kiñci dīṭṭhaṃ vā sutam vā mutam vā ti vutte vuttam bhavati viññātam.

Yathā cāha Bhagavā: —

<sup>1</sup> lakkhiyati, B., S.

<sup>2</sup> cakkhu, S.

<sup>3</sup> calanam, B.

<sup>4</sup> saṃkhārava°, S.

<sup>5</sup> °pekkho, S.

<sup>6</sup> cf. S. III, p. 109 sqq.

<sup>7</sup> cittā°, S.

<sup>8</sup> dhammā°, B.



*Tasmā ti ha tvam<sup>1</sup> bhikkhu kāye kāyānupassī viharāhi<sup>2</sup> ātāpi sampajāno satimā vineyya loke abhiññādomanassaṃ.*

Ātāpi ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhiññādomanassan ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripurim gacchanti.

Kena kāraṇena?

Ekalakkaṇattā catunnam indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā bhāvanāpāripurim gacchanti. Catūsu sammappa-dhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripurim gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcendriyāni bhāvanāpāripurim gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripurim gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripurim gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripurim gacchati. Sabbe ca<sup>3</sup> bodhaṅgamā<sup>4</sup> dhammā bodhipakkiyā bhāvanāpāripurim gacchanti.

Kena kāraṇena?

Sabbe hi bodhaṅgamā<sup>4</sup> dhammā<sup>5</sup> bodhipakkiyā niyyānikalakkaṇena ekalakkaṇā.

Te<sup>6</sup> ekalakkaṇattā bhāvanāpāripurim gacchanti.

Evam<sup>7</sup> akusalaṃ pi<sup>8</sup> dhammā ekalakkaṇattā pahānaṃ abbattham gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahiyanti, ahārā c'assa parināṃ gacchanti, upādānehi anupādāno bhavati, yogehi ca visamyutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, oghehi ca nitippo bhavati, sallehi ca visallo bhavati, viññānatṭhitiyo c'assa parināṃ gacchanti, agatigamaṇehi<sup>9</sup> ca<sup>10</sup> na agatim<sup>10</sup> gacchanti.

<sup>1</sup> tam. S.

<sup>2</sup> °rati. S.

<sup>3</sup> 'va. B.

<sup>4</sup> bojjh°. S.

<sup>5</sup> om. B.

<sup>6</sup> teṇa. B. S.

<sup>7</sup> S. udd. pi.

<sup>8</sup> om. B. S.

<sup>9</sup> °pesu hi. S.

<sup>10</sup> bhavati. S.

Evam akusalā pi dhammā ekalakkhapattā pahānam abbattham gacchanti.

Yattha vā pana rūpindriyam desitam, desitā tatth<sup>1</sup> eva<sup>2</sup> rūpadhātu<sup>3</sup> rūpakkhando<sup>4</sup> rūpañcāyatanam. Yattha vā pana sukhā vedanā desitā, desitam tattha sukhindriyam somānassindriyam dukkhasamudayo ca ariyasaccam. Yattha vā pana dukkhā vedanā desitā, desitam tattha dukkhindriyam domanassindriyam dukkhañ ca ariyasaccam. Yattha vā pana adukkhamasukhā vedanā desitā, desitam tattha upekkhindriyam<sup>5</sup> sabbo ca patieccasamuppādo.

Kena karanena?

Adukkhamasukhāya hi vedanāya avijjā<sup>6</sup> anuseti<sup>6</sup>, avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāpam, viññāpaccayā nāmarūpam, nāmarūpaccayā chaḷāyatanam<sup>7</sup>, chaḷāyatanapaccayā<sup>7</sup> phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarasokapari-devadukkhadomanassūpāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti<sup>8</sup>.

\* So ca sarūga-sadosa-samoha-saṃkilesapakkhena hātabbo, vitarūga-vitadosa-vitamoha-ariyadhammehi hātabbo.

\* Evam ye dhammā ekalakkhapā kiccato ca lakkhapato ca sāmāññato ca cutupapātato<sup>9</sup> ca, tesam dhammānam ekasmim dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenāha āyasmā Mahākaccāno<sup>10</sup>: —

Vuttamhi ekadhamme ti.

Niyutto lakkhapo-hāro.

§ 6. Catubyūha-hāro.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayam.

Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbā<sup>11</sup>.

<sup>1</sup> tattha, B., <sup>2</sup> dhātum, S. <sup>3</sup> om. S. <sup>4</sup> upekkhī, B.

<sup>5</sup> abhiijjā, S. <sup>6</sup> ti ti, S. <sup>7</sup> sa°, B., S. <sup>8</sup> ti, B.

<sup>9</sup> cutupātato, B., <sup>10</sup> kaccāyano, B. <sup>11</sup> otabbo, B. B.

a) Tattha katamam neruttam?

Yā nirutti padasamhitā, yaṃ dhammānaṃ nāmaso hāpam. \*

Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ<sup>1</sup> vuccati atthakusalo dhammakusalo byaññanakusalo niruttikusalo pubbāparakusalo desanākusalo atitādhivacanakusalo anāgatādhivacanakusalo paccuppannādhivacanakusalo itthādhivacanakusalo purisādhivacanakusalo napumsakādhivacanakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evam sabbāni<sup>2</sup> kātābbāni janapadaneruttāni<sup>3</sup> sabbā ca janapadaniruttiyo<sup>4</sup>, ayaṃ nirutti padasamhitā.

b) Tattha katamo adhippāyo?

*Dhammo have rakkhati dhammacāriṃ<sup>5</sup>  
chattam mahantaṃ yathā<sup>6</sup> vassakāle  
esānisamso<sup>7</sup> dhamme suciṇṇe  
na duggatiṃ gacchati dhammacārī ti* (Cf. p. 6).

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāmā bhavissanti, te dhammacārī<sup>8</sup> bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

*Coro yathā sandhimukhe gahito  
sakammunā haññate bajjhate ca  
evaṃ ayaṃ pecca<sup>9</sup> pajā parattha  
sakammunā haññate bajjhate cā ti* (Cf. Thag. v. 786).

Idha Bhagavato ko adhippāyo?

Saṇcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ dukkhavedaniyānaṃ anittthaṃ asātaṃ vipākaṃ paccanubhavissati ti ayaṃ ettha Bhagavato adhippāyo.

*Sukhakāmāni bhūtāni yo daḍḍena vihiṃsati<sup>10</sup>  
attano sukham esāno pecca<sup>11</sup> na labhate sukhaṃ ti* (Dhp. v. 131).

Idha Bhagavato ko adhippāyo?

Ye sukheṇa atthikā bhavissanti, te pāpakaṃ<sup>12</sup> kammam<sup>13</sup> na karissanti ti ayaṃ ettha Bhagavato adhippāyo.

<sup>1</sup> B. adds ca.      <sup>2</sup> S. adds pi.      <sup>3</sup> \*niruttāni, B. B.

<sup>4</sup> \*neruttiyo, B., S.      <sup>5</sup> \*ri, S.      <sup>6</sup> yathā, B., S.

<sup>7</sup> etāni<sup>8</sup>, S.      <sup>8</sup> \*cārino, B.      <sup>9</sup> pecca, B., S.

<sup>10</sup> vihiṃsati, B.,      <sup>11</sup> pecca, B. B.; all MSS. add so.

<sup>12</sup> pāpa<sup>13</sup>, S.



*Middhī<sup>1</sup> yadā hoti mahagghaso ca  
niddāyitā samparivattasāyī  
mahāvarāho va nivāpapurūtho<sup>2</sup>  
punappunam gabbham upeti mando ti* (Dhp. v. 325;  
Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmarañena aññiyitukāmā<sup>3</sup> bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā pubbarattā-pararattam jāgariyānnyogam anuyuttā vipassakā<sup>4</sup> kusalesu dhammesu sagāravā ca sabrahmacārisu<sup>5</sup> thesesu navesu majjhimesū ti ayam ettha Bhagavato adhippāyo.

*Appamādo amatapadam<sup>6</sup> pamādo maccuno padam  
appamattā na miyyanti ye pamattā yathā matā ti*  
(Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanam pariyesitukāmā bhavissanti, te appamattā viharissanti ti ayam ettha Bhagavato adhippāyo.

Ayam adhippāyo.

c) Tattha katamam nidānam?

Yathā so Dhaniyo gopālako Bhagavantam āha (S. N.

I, 2): —

*Nandati puttehi<sup>7</sup> puttimā  
gopiko gohi tath' eva nandati  
upadhī hi narassa nandanā  
na hi so nandati yo nirūpadhī ti* (v. 16 — v. 33),

Bhagavā āha: —

*Socati puttehi<sup>7</sup> puttimā  
gopiko gohi tath' eva socati  
upadhī hi narassa socanā  
na hi socati yo nirūpadhī ti* (v. 17 — v. 34).

Iminā vatthunā iminā nidānena evam āyati: idha Bhagavā bāhiram pariggaham upadhim<sup>8</sup> āha ti.

Yathā ca Māro pāpimā Gijjhakūṭa pabbatā puthusilam pātesi, Bhagavā āha: —

<sup>1</sup> middhī, B. B.

<sup>2</sup> vuddho, B.

<sup>3</sup> aññī°, B.; aññā°, B.

<sup>4</sup> vā°, S.

<sup>5</sup> brahma°, B. B.

<sup>6</sup> tam p°, all MSS.

<sup>7</sup> hi ti, S.

<sup>8</sup> dhi, B. S.

*Sace pi kevalaṃ sabbaṃ Gijjhakūṭaṃ calessasi*<sup>1</sup>  
*n'eva*<sup>2</sup> *sammāvimuttānaṃ*<sup>3</sup> *buddhānaṃ atthi iñjitaṃ* (S. I,  
 p. 109).

\* \* \*

*Nabhaṃ phuleyya paṭhaviṃ caleyya*  
*sabbe*<sup>4</sup> *va*<sup>5</sup> *pāṇā uda santaseyyuṃ*  
*sallam pi ce urasi kampayeyyuṃ*  
*upādhiṣu tānaṃ na karonti buddhā ti* (S. I, p. 107).  
 Iminā vatthunā iminā nidānena evaṃ āyati: idha Bha-  
 gavā kāyaṃ upadhiṃ<sup>6</sup> āhā ti.

Yathā cāha: —

*Na taṃ daḥhaṃ*<sup>7</sup> *bandhanam āhu dhīrā*  
*yad*<sup>8</sup> *āyasaṃ*<sup>9</sup> *dārujaṃ pabbajaṃ ca*  
*sārattarattā maṇikuṇḍalesu*  
*puttesu dāresu ca yā apekhā*<sup>10</sup> *ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ āyati: idha Bha-  
 gavā bāhiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

*Etam daḥhaṃ bandhanam āhu dhīrā*  
*ohāriṇaṃ sithilaṃ duppamuñcaṃ*  
*etam pi chetvāna paribbajanti*  
*anapekhino*<sup>11</sup> *kāmasukhaṃ pahāyā ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ āyati: idha Bha-  
 gavā bāhiravatthukāya taṇhāya pahānaṃ āhā ti.

Yathā<sup>12</sup> cāha: —

*Āturaṃ asuciṃ pūtiṃ dugandhaṃ dehanissitaṃ*  
*paggharantaṃ divārattiṃ*<sup>13</sup> *bālānaṃ abhinanditaṃ ti* (Cf.  
 Thag. v. 394; Dh. p. 316; Thig. vv. 19. 82).

Iminā vatthunā iminā nidānena evaṃ āyati: idha Bha-  
 gavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Yathā cāha: —

<sup>1</sup> clessati, B.; calissati, S.; caleyyasi, B.      <sup>2</sup> na ca, S.

<sup>3</sup> samāvi°, B.; samādhi°, S.      <sup>4</sup> ca, S.

<sup>5</sup> °dhi, B. S.      <sup>6</sup> B. puts daḥhaṃ before na taṃ.

<sup>7</sup> yaṃ, S.      <sup>8</sup> ay°, S.

<sup>9</sup> apekkhā, S.      <sup>10</sup> °pekkhino, S.

<sup>11</sup> om, B., S.      <sup>12</sup> °ratti, B., S.

*Ucchinda<sup>1</sup> sineham attano  
kumudaṃ sārādikam va pāṇinā  
santimaggam eva brūhaya  
nībbānaṃ Sugatena desitaṃ ti* (Dhp. v. 285).

Iminā vatthunā iminā nidānena evaṃ ūyati: idha Bhagavā ajjhāttikavattthukāya taṇhāya pahānaṃ āhā ti.

Idaṃ nidānaṃ.

d) Tattha katamo pubbāparasandhi?

Yathāha<sup>2</sup>: —

*Kāmandhā jālasacchannā taṇhāchadanachādītā  
pamattabandhanābaddhā<sup>3</sup> macchā va kumināmukhe  
jarāmarāṇaṃ<sup>4</sup> anventi<sup>5</sup> vaccho khīrapako<sup>6</sup> va mātaraṃ ti*  
(Ud. p. 76; cf. Thag. v. 297).

Ayaṃ kāmataṇhā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha<sup>6</sup>: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati  
andhatamaṃ<sup>7</sup> tadā hoti yaṃ rāgo sahate naraṃ ti* (Cf. p. 12).

Iti andhatāya ca sacchannatāya<sup>8</sup> ca sā yeva taṇhā abhīlapitā.

Yaṃ cāha: —

Kāmandhā jālasacchannā<sup>9</sup> taṇhāchadanachādītā ti yaṃ cāha: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati ti imehi padehi pariyutthānehi sā yeva taṇhā abhīlapitā.

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhavikā.

Yaṃcāha: kāmā ti ime kilesakāmā, yaṃ cāha: jālasacchannā<sup>9</sup> ti tesam yeva kāmānaṃ payogena pariyutthānaṃ dasseti.

Tasmā kilesavasena ca pariyutthānavasena ca taṇhā bandhanaṃ vuttā<sup>10</sup>.

Ye edisikā, te jarāmarāṇaṃ anventi.

<sup>1</sup> ucchinna, B. <sup>2</sup> yathā cāha, B. <sup>3</sup> nābandhā, all MSS.

<sup>4</sup> om. S. <sup>5</sup> khīrapako, B. S. <sup>6</sup> yathā cāha, B. S.

<sup>7</sup> andhaṃ ta, S. <sup>8</sup> pacch, B. S.

<sup>9</sup> pacch, B. S. <sup>10</sup> vuttam, B.



Ayam Bhagavatā yathānikkhiṭṭagāthābalena<sup>\*</sup> dassitā:  
jarūmarapaṃ anventi ti.

*Yassa papañcā<sup>1</sup> ṭhiti<sup>2</sup> ca n'atthi  
sandānaṃ<sup>3</sup> palighaṇ<sup>4</sup> ca vitivatto  
tan nittapaṃ munim carantaṃ  
na vijānāti sadevako pi loko ti* (Ud. p. 77).

Papañcā nāma taṇhā ditthimānā tadabhisamkhatā ca samkhārā. Ṭhiti<sup>4</sup> nāma anusayā. Sandānaṃ<sup>3</sup> nāma taṇhāya<sup>5</sup> pariyaṭṭhānaṃ. Yāni chattiṃsa taṇhāya jāliniyā vicaritaṇi. Paligho nāma moho. Ye ca papañcā<sup>6</sup>-samkhārā yā ca ṭhiti<sup>4</sup> yaṃ<sup>7</sup> sandānaṃ<sup>8</sup> ca yaṃ<sup>7</sup> palighaṇ<sup>4</sup> ca, yo etaṃ sabbaṃ samatikkanto ayam vuccati nittapho iti.

Tattha pariyaṭṭhānasamkhārā: ditthadhammavedaniyā vā upapajjavedaniyā vā aparāpariyavedaniyā<sup>9</sup> vā<sup>10</sup>.

Evam taṇhā tividhaṃ phalaṃ deti: ditthe<sup>11</sup> vā dhamme upapajje vā apare vā pariyāye. Evam Bhagavā ūha: —

*Yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā manasā vā, tassa vipākaṃ anubhoti ditthe<sup>12</sup> vā dhamme upapajje vā apare vā pariyāye ti.*

Idam Bhagavato pubbāparena yujjati.

Tattha pariyaṭṭhānaṃ ditthadhammavedaniyaṃ vā kammaṃ upapajjavedaniyaṃ vā kammaṃ aparāpariyavedaniyaṃ<sup>13</sup> vā<sup>14</sup> kammaṃ.

Evam kammaṃ tidhā vipaccati: ditthe<sup>11</sup> vā dhamme upapajje<sup>14</sup> vā apare<sup>15</sup> vā<sup>15</sup> pariyāye<sup>15</sup>.

Yathāha: —

*Yā ce bālo idha pāṇātipātī hoti | ye<sup>16</sup> | micchādītthī  
hoti, tassa ditthe<sup>17</sup> vā<sup>17</sup> dhamme vipākaṃ paṭisaṃvedeti  
upapajje<sup>18</sup> vā apare vā pariyāye ti.*

<sup>1</sup> 'phalena, B<sub>1</sub>. S.      <sup>2</sup> papañcath°, S.; 'dhiti, B<sub>1</sub>.

<sup>3</sup> sandh°, B. B<sub>1</sub>. S.; sant°, Com.

<sup>4</sup> dhi°, B<sub>1</sub>.      <sup>5</sup> taṇhā, B.; S. adds ca.      <sup>6</sup> 'ca, S.

<sup>7</sup> om. B<sub>1</sub>. S.      <sup>8</sup> sandh°, S.      <sup>9</sup> 'pariyāyave°, B<sub>1</sub>.

<sup>10</sup> om. B<sub>1</sub>.      <sup>11</sup> ditthe 'va, S.

<sup>12</sup> aparāpariyāya, B. B<sub>1</sub>; aparāpariyāya vā ve°, S.; but cf. Mil. p. 108 aparāpariyakammaṃ.

<sup>13</sup> om. S.      <sup>14</sup> 'jjaṃ, B<sub>1</sub>. S.      <sup>15</sup> aparāpariyāye, S.

<sup>16</sup> pa, B.; la, B<sub>1</sub>.      <sup>17</sup> ditthe 'va, B<sub>1</sub>.

<sup>18</sup> 'jjaṃ, B<sub>1</sub>; 'jja, S.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ paṭisaṃkhānabalena pahātabbaṃ, saṃkhārā dassaṇabalena, chaṭṭiṃsa taṇhāvicaritaṇi<sup>1</sup> bhāvanābalena pahātabbāni ti.

Evam taṇhā pi tidhā pahiyiyati: yā nittapaṇhātā ayaṃ sa-upādisesā nibbānadhātu, bhedā kāyassa ayaṃ anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yaṇ cāha Bhagavā<sup>2</sup>: —

*Papañceli atitānāgata-paccuppannaṃ cakkhuvinnēyyaṃ rūpaṃ ārabbhā ti<sup>3</sup> yaṇ cāha Bhagavā: —*

*Afite Rūdha rūpe anapekha<sup>4</sup> hoti<sup>5</sup>, anāgataṃ rūpaṃ mā<sup>6</sup> abhinandi<sup>7</sup>, paccuppanna<sup>8</sup> rūpassa<sup>9</sup> nibbidāya virāgāya nirodhāya cāgāya<sup>10</sup> paṭinissaggāya paṭipajjā ti (Cf. p. 30).*

Idaṃ Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atitānāgata-paccuppanna<sup>11</sup> abhinandanā, idaṃ ekattaṃ<sup>12</sup>. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma<sup>13</sup> dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evam suttena suttam saṃsandayitvā pubbāparena saddhiṃ<sup>14</sup> yojayitvā suttam nidditṭham bhavati<sup>15</sup>.

2. So<sup>16</sup> cāyaṃ<sup>17</sup> pubbāparo sandhi catubbidho: atthasandhi, byañjanasandhi, desanāsandhi, niddesasandhi ti.

aa) Tattha atthasandhi chappadāni: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammata<sup>18</sup>, paññatti ti.

bb) Byañjanasandhi chappadāni: akkharam, padam, byañjanam, ākāro, nirutti, niddeso ti<sup>19</sup>.

cc) Desanāsandhi: na ca paṭhavim nissāya jhāyati jhāyī<sup>20</sup> jhāyati ca, na ca āpam nissāya jhāyati jhāyī jhāyati ca, na ca tejam nissāya jhāyati jhāyī jhāyati ca,

<sup>1</sup> sa°, B. B.; concerning the 36 taṇhā see Childers, p. 496 a.

<sup>2</sup> om. B., S.

<sup>3</sup> °pekkho, S.

<sup>4</sup> hohi, B.; the present is used for the imp.

<sup>5</sup> mābhi°, B. B., <sup>6</sup> °ppannarūpassa, B., B. omits rūpassa.

<sup>7</sup> om. B.

<sup>8</sup> ekattham, B. B.,

<sup>9</sup> om. B. B.,

<sup>10</sup> sandhi, B. B.,

<sup>11</sup> Bhagavatā, B., S.

<sup>12</sup> yo, S.

<sup>13</sup> 'yam, B.,

<sup>14</sup> °kammam tam, S.

<sup>15</sup> jhāyī, B., S. throughout.





nisomanasikārena ca niddisitabbā. Anissitacittā yoniya<sup>1</sup> ca yonisomanasikārena ca niddisitabbā. Nissitacittā kosaṁjēna ca dovacassena ca niddisitabbā. Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā. Nissitacittā assaddhiyena ca pamādena ca niddisitabbā. Anissitacittā saddhāya ca appamādena ca niddisitabbā. Nissitacittā asaddhammasavanena ca samvarena<sup>2</sup> ca niddisitabbā. Anissitacittā saddhammasavanena ca samvarena ca niddisitabbā. Nissitacittā<sup>3</sup> abhijjhāya ca byāpādena ca niddisitabbā. Anissitacittā anabhijjhāya<sup>4</sup> ca<sup>4</sup> abyāpādena<sup>4</sup> ca<sup>4</sup> niddisitabbā. Nissitacittā nivaranehi ca samyojanīyehi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiyā<sup>5</sup> avijjāvirāgāya<sup>6</sup> ca<sup>6</sup> paññāvimuttiyā<sup>6</sup> niddisitabbā. Nissitacittā ucchedaditthiyā ca sassataditthiyā ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitabbā.

Ayaṃ niddesasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

### § 7. Āvatta-hāro.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ.

*Ārabbhatha nikkhamatha yuṇjatha buddhasāsane*

*dhunātha Maccuno senaṃ naḷāgāraṃ va kuṇjaro ti* (S. I, p. 157; Thag. v. 256).

Ārabbhatha nikkhamatha ti viriyassa padaṭṭhānaṃ. Yuṇjatha buddhasāsane ti samādhissa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuṇjaro ti paññāya padaṭṭhānaṃ.

Ārabbhatha nikkhamatha ti viriyindriyassa padaṭṭhānaṃ. Yuṇjatha buddhasāsane ti samādhindriyassa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuṇjaro ti paññindriyassa padaṭṭhānaṃ.

<sup>1</sup> "niso, S. <sup>2</sup> "varanena, B. B., <sup>3</sup> S. omits this phrase.

<sup>4</sup> B., S. transpose these words. <sup>5</sup> S. adds ca.

<sup>6</sup> avijjāya virāgapaññā, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānaṃ<sup>1</sup> vā sattānaṃ<sup>2</sup> yoge yuñjantānaṃ vā<sup>3</sup> ārambho.

Tattha ye na yuñjanti, te pamādamūlakā<sup>4</sup> na yuñjanti.

So pamādo duvidho: taṇhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññāpena nivuto ñeyyatṭhānaṃ na ppajānāti pañcakkhandhā uppāḍavayadhammā ti ayam avijjāmūlako. Yo taṇhāmūlako so tividho: anuppannānaṃ bhogānaṃ uppāḍāya pariyesanto pamādaṃ āpajjati, uppannānaṃ bhogānaṃ ārakkhanimittaṃ paribhoganimittāñ ca pamādaṃ āpajjati. Ayam loka catubbidho pamādo: ekavidho avijjāya, tividho taṇhāya.

Tattha avijjāya nāmakāyo padaṭṭhānaṃ, taṇhāya rūpakāyo padaṭṭhānaṃ. Tam kissa hetu? Rūpīsu bhavesu ajjhosānaṃ, arūpīsu sammoho.

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arūpīno khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā?

Taṇhāya ca avijjāya ca.

Tattha taṇhā dve upādānāni: kāmupādānañ ca sīlabba-tupādānañ ca, avijjā dve upādānāni: diṭṭhupādānañ ca attavādupādānañ ca.

Imehi catūhi upādānehi ye sa-upādānā<sup>5</sup> khandhā<sup>6</sup> idaṃ dukkhaṃ, cattāri upādānāni ayam samudayo.

Pañcakkhandhā dukkhaṃ<sup>7</sup>.

Tesaṃ Bhagavā pariññāya ca<sup>8</sup> pahānāya ca dhammaṃ deseti, dukkhassa pariññāya<sup>9</sup> samudayassa pahānāya.

Tattha yo tividho taṇhāmūlako pamādo anuppannānaṃ bhogānaṃ uppāḍāya pariyesati, uppannānaṃ bhogānaṃ ārakkhanañ ca karoti paribhoganimittāñ ca.

Tassa sampativedhena rakkhanā patisaṃharaṇā, ayam samātho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādañ ca assādato ādinavañ ca

<sup>1</sup> āy°, B. B.

<sup>2</sup> om. S.

<sup>3</sup> °mūlikā, B.

<sup>4</sup> °dāna°, S.

<sup>5</sup> dukkhā, S.

<sup>6</sup> om. B.

<sup>7</sup> °yam, S.

ādmavato nissaraṇaṇ ca nissaraṇato okaraṇ<sup>1</sup> ca saṃkilesaṇ  
ca vodānaṇ ca nekkhamme<sup>2</sup> ca ānisamsaṃ.

\* Tattha yā vīmaṃsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti: samatho  
ca vipassanā ca. Imesu dvīsu<sup>3</sup> dhammesu bhāviyamānesu  
dve dhammā pahīyyanti: taṇhā ca avijjā ca. Imesu dvīsu<sup>4</sup>  
dhammesu pahīnesu cattāri upādānāni nirujjhanti: upādā-  
nanīrodhā bhavanīrodho, bhavanīrodhā jātīnīrodho, jātīni-  
rodhā jarāmaraṇasokaparidevaduḥkhadomanassūpāyāsā ni-  
rujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimākāni ca<sup>5</sup> dve saccāni dukkhaṃ<sup>6</sup> samudayo  
ca, samatho ca vipassanā ca maggo, bhavanīrodho nib-  
bānaṃ<sup>7</sup>.

Imāni cattāri saccāni.

Tenaṃha Bhagavā<sup>8</sup>: — Ārabbhatha nikkhamathā ti.

\* *Yathā pi māle anupaddave dalhe  
chinno pi rukkho puna-d-eva rūhati  
evaṃ pi taṇhānusaye anūhate<sup>9</sup>  
nibbattati dukkhaṃ idaṃ punappunaṃ* (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhāya?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpacca-  
yā hi<sup>10</sup> bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-  
upādānā khandhā idaṃ dukkhaṃ, cattāri upādānāni ayaṃ<sup>11</sup>  
samudayo.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ  
deseti dukkhassa pariññāya samudayassa pahānāya.

<sup>1</sup> vo°, B.

<sup>2</sup> nikkhamme, S.; nikkhame, B. B.

<sup>3</sup> dvesu, S.

<sup>4</sup> dvesu, S.; om. B.

<sup>5</sup> om. B.

<sup>6</sup> dukkhā, S.

<sup>7</sup> °naṃ ca, S.

<sup>8</sup> anu°, B. S.; °nūhate, B.

<sup>9</sup> ti, S.

<sup>10</sup> om. B., S.



Yena taṇhānusayaṃ samūhanati, ayaṃ samatho, yena taṇhānusayassa paccayaṃ avijjāṃ vārayati<sup>1</sup>, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūrīṃ gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalaṃ: rāgavirāgā cetovimutti, vipassanāya phalaṃ: avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkhaṃ samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenaṃha Bhagavā<sup>2</sup>: — Yathā pi mūle ti.

*Sabbapāpassa akaraṇaṃ kusalass<sup>3</sup> upasampadā<sup>4</sup> sacittaparīyodapanāṃ etaṃ buddhāna<sup>5</sup> sāsanaṃ<sup>6</sup> ti<sup>7</sup> (Dhp. v. 183).*

Sabbapāpaṃ nāma tīpi duccarītāni: kāyaduccaritaṃ, vacēduccaritaṃ, manoduccaritaṃ. Te dasa akusalakamma-pathā: pāpātīpāto, adinnādānaṃ, kāmesu micchācāro, musāvādo, piṣunā<sup>8</sup> vācā<sup>9</sup>, pharusā<sup>10</sup> vācā<sup>11</sup>, samphappalāpo, abhijjhā, byāpādo, micchādīṭṭhi.

Tāni dve kammāni: cetanā cetasikāṇ ca.

Tattha yo ca pāpātīpāto yā ca piṣunā<sup>8</sup> vācā<sup>9</sup> yā ca pharusā<sup>10</sup> vācā<sup>11</sup>, idaṃ dosasamuṭṭhānaṃ<sup>12</sup>, yā ca adinnādānaṃ yo ca kāmesu micchācāro yo ca musāvādo, idaṃ lobhasamuṭṭhānaṃ<sup>13</sup>, yo samphappalāpo, idaṃ mohasamuṭṭhānaṃ<sup>14</sup>.

Imāni satta kāraṇāni cetanākammaṃ.

Yā abhijjhā, ayaṃ lobho akusalamūlaṃ. Yo byāpādo, ayaṃ doṣo akusalamūlaṃ. Yā micchādīṭṭhi, ayaṃ micchāmaggo.

Imāni tīpi kāraṇāni cetasikakammaṃ.

Tenaṃha: cetanākammaṃ cetasikakammaṃ<sup>15</sup> ti.

Akusalamūlaṃ payogaṃ gacchantam catubbīdham aga-tiṃ gacchati: chandā, dosā, bhayā, mohā.

<sup>1</sup> samūhanati, S. <sup>2</sup> om. B., S. <sup>3</sup> lassassa upa<sup>o</sup>, B., S.

<sup>4</sup> "nusāsa<sup>o</sup>, S. <sup>5</sup> om. B., <sup>6</sup> "pavācā, B.

<sup>7</sup> "savācā, B. <sup>8</sup> "samudatṭh<sup>o</sup>, S. <sup>9</sup> "sikaṃ k<sup>o</sup>, B., S.

Tattha yaṃ chandā agatiṃ gacchati, idaṃ lobhasamuṭṭhānaṃ, yaṃ dosā agatiṃ gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatiṃ gacchati, idaṃ mohasamuṭṭhānaṃ.

Tattha lobho asubhāya paḥiyyati, doso mettāya, moho paññāya. Tathā lobho upekkhāya paḥiyyati, doso mettāya ca karuṇāya ca, moho muditāya pabānaṃ abbhatthaṃ gacchati.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādittḥi, micchāsankappo, micchāvācā, micchākammanto, micchā-ājīvo, micchāvāyāmo, micchāsati, micchāsamādhī. Idaṃ vuccati sabbapāpaṃ.

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriyaṃ akaraṇaṃ anājjhācāro<sup>1</sup>, idaṃ vuccati sabbapāpassa akaraṇaṃ.

Aṭṭhasu micchattesu paḥinesu aṭṭha sammattāni sampajjanti.

Aṭṭhannaṃ sammattānaṃ yā kiriyaṃ karaṇaṃ sampādanam, ayaṃ vuccati kusalassa upasampadā.

- \* Sacittapariyodapanan ti atitassa maggassa bhāvanākiriyaṃ<sup>2</sup>, tassa<sup>3</sup> sati<sup>4</sup>. Citte pariyodapite pañcakkhandhā pariyodapitā bhavanti. Evaṃ hi Bhagavā āha: —

*Cetovissuddhatthaṃ bhikkhave Tathāgate brahmacariyaṃ vussati ti.*

Davidhā<sup>5</sup> pariyodapanā: nivaranaṃ pahānaṃ ca anusaya-samugghāto ca, dve ca<sup>6</sup> pariyodapanabhūmiyo: dassana-bhūmi ca bhāvanābhūmi ca.

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkhaṃ, yato pariyodapeti, ayaṃ samudayo, yena pariyodapeti, ayaṃ maggo, yaṃ pariyodapitaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

- \* *Dhammo have rakkhati dhammacāriṃ<sup>7</sup>  
chattaṃ mahantaṃ yatha<sup>8</sup> vassakāle*

<sup>1</sup> anācāro, S.

<sup>2</sup> \*kiriyaṃ sati, B.; \*kiriyaṃ dassati, S.

<sup>3</sup> B. B., add hi. <sup>4</sup> om. B. <sup>5</sup> \*ri, S. <sup>6</sup> yathā, B., S.

*esānisaṃso dhamme suciṇṇo*

*na duggatiṃ gacchati dhammacārī ti* (Cf. p. 6).

Dhammo nāma duvidho: indriyasamvaro maggo ca. Duggati nāma duvidhā: deva-manusse<sup>1</sup> vā<sup>2</sup> upanidhāya apāyā duggati, nibbānam vā upanidhāya sabbā upapattiyo duggati<sup>3</sup>.

Tattha yā samvarasile akkhaṇḍakāritā, ayaṃ dhammo suciṇṇo apāyehi rakkhati.

Evam Bhagavā āha: —

*Dvedhā bhikkhave silavato gatiyo: devā ca manussā ca.*

Evañ ca Nālandāyaṃ nigame Asibandhakaputto gāmaṇi Bhagavantam etad avoca: —

*Brāhmaṇā bhante pacchābhūmakā kāmaṇḍalukā<sup>4</sup> sevāla-  
mālikā<sup>5</sup> udakorohakā aggiparicārakā. Te maṭaṃ kālāṃ-  
kataṃ uyyāpenti nāma saññāpenti nāma saggam nāma  
okkamenti<sup>6</sup>. Bhagavā pana bhante pahoti tathā kātum,  
yathā sabbo loko kāyassa bhedā parammaraṇā sugatiṃ  
saggam lokam upapajjeyyū<sup>7</sup> ti.*

Tena hi gāmaṇi taṃ yev' ettha paṭipucchissāmi, yathā te kameyya tathā naṃ<sup>8</sup> byākareyyāsi. Taṃ kiṃ maññasi gāmaṇi? Idh' assa puriso pūṇātīpātī adinnādāyī kāmesu micchācārī musāvādi pisunavāco<sup>9</sup> pharusavāco<sup>10</sup> samphappalāpī abhiṇṇālu byūpannacitto micchādittthiko. Tam enaṃ mahājanakāyo saṃgamaṃ samāgamaṃ āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedā parammaraṇā sugatiṃ saggam lokam upapajjātū<sup>11</sup> ti. Taṃ kiṃ maññasi gāmaṇi? Apī nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bhedā parammaraṇā sugatiṃ saggam lokam upapajjeyyā<sup>12</sup> ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso mahatiṃ puṭhusiṭaṃ gambhīre udakarahade<sup>13</sup> pakkhipeyya. Tam enaṃ mahājanakāyo

<sup>1</sup> deva vā manusse, S.

<sup>2</sup> om. B.

<sup>3</sup> 'ti ti, B.

<sup>4</sup> kā, B. S.

<sup>5</sup> 'lakā, S.

<sup>6</sup> 'manti, S.

<sup>7</sup> upajj, S.

<sup>8</sup> 'nāvāco, S.

<sup>9</sup> om. S.

<sup>10</sup> uppajj, S.

<sup>11</sup> udakadahe, B.



saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ummuja<sup>1</sup> bho<sup>2</sup> puthusile uppilava<sup>3</sup> bho<sup>4</sup> puthusile thalam uppilava<sup>5</sup> bho<sup>6</sup> puthusile ti. Tam kiṃ maññasi gāmaṇi? Api nu sū mahatī puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā ummujeyya vā uppilaveyya<sup>7</sup> vā thalam vā uppilaveyyā<sup>8</sup> ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pāṇātipātī | pe<sup>1</sup> | micchādītthiko. Kiñcūpi naṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedā parammarañā sugatiṃ saggaṃ lokam upapajjatū<sup>2</sup> ti. Atha kho so puriso kāyassa bhedā parammarañā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjeyya<sup>3</sup>. Tam kiṃ maññasi gāmaṇi? Idh'assa<sup>4</sup> puriso pāṇātipātā paṭivirato | pe<sup>5</sup> | sammādītthiko. Tam enaṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bhedā parammarañā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjatū<sup>6</sup> ti. Tam kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bhedā parammarañā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjeyyā<sup>7</sup> ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbhaṃ vā telakumbhaṃ vā gambhīraṃ udakarahadaṃ<sup>8</sup> ogūhivā bhindeyya, tatrāyassa<sup>9</sup> sakkarā vā<sup>10</sup> kathalā vā, sū adho gāmi assa. Yaṃ ca khvassa tatra<sup>11</sup> sappi vā telaṃ vā, taṃ<sup>12</sup> uddhaṃ gāmi assa. Tam enaṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: osīda<sup>13</sup> bho<sup>14</sup> sappi tela samsīda<sup>15</sup> bho<sup>16</sup> sappi tela<sup>17</sup> avamgaccha<sup>18</sup> bho<sup>19</sup> sappi<sup>20</sup> telā<sup>21</sup> ti<sup>22</sup>. Tam<sup>23</sup> kiṃ maññasi gāmaṇi? Api nu

<sup>1</sup> 'jjato, S.

<sup>2</sup> uplava bho, B.; S. has uppilavato.

<sup>3</sup> upla<sup>2</sup>, B.

<sup>4</sup> pa, B.

<sup>5</sup> uppajj<sup>2</sup>, S.

<sup>6</sup> ice<sup>1</sup> assa, S.

<sup>7</sup> B. gives it in full extent.

<sup>8</sup> udakadahap, B.

<sup>9</sup> tatra yassa, B. B.

<sup>10</sup> om. B., S.

<sup>11</sup> tattha, B.

<sup>12</sup> om. S.

<sup>13</sup> 'dato, B.; 'datā, S.

<sup>14</sup> 'dato, S.

<sup>15</sup> telā ti, S.

*taṃ sappi telaṃ mahato janakāyassa āyūcanahetu vā tho-  
manahetu vā pañjalikaṃ anuparisakkanahetu vā osūdeyya  
vā saṃsūdeyya vā ayaṃ<sup>1</sup> vā<sup>2</sup> gaccheyyā ti?*

*No h'etaṃ bhante.*

*Evam eva kho gāmaṇi yo so<sup>3</sup> puriso pāṇātipātā paṭi-  
virato | pe<sup>4</sup> | sammādiṭṭhiko. Kiñcāpi naṃ<sup>5</sup> mahājanakāyo  
saṃgama samāgama āyāceyya thomeyya pañjaliko anu-  
parisakkeyya: ayaṃ<sup>6</sup> puriso kūyassa bheda parammaraṇā  
apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjātū ti. Atha  
kho so puriso kūyassa bheda parammaraṇā sugatiṃ saggaṃ  
lokaṃ upapajjeyya (S. IV, p. 312 sqq.).*

Iti dhammo suciṇṇo apāyehi rakkhati.

Tattha yā maggassa tikkhata adhimattatā, ayaṃ dhammo \*  
suciṇṇo sabbāhi upapattihi rakkhati. Evaṃ Bhagavā āha: —

*Tasmā rakkhitacittassa sammāsaṃkappagocaro<sup>7</sup>  
sammādiṭṭhipurekkhāro natvāna udayabbayaṃ  
thīnamiddhābhībhū bhikkhu sabbā duggatiyo jaho ti*

(Ud. p. 38).

Tattha duggatināṃ hetu: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-  
upādānā<sup>8</sup> khandhā<sup>9</sup> idaṃ dukkhaṃ, cattāri upādānāni  
samudayo<sup>10</sup>.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ  
deseti dukkhassa pariññāya samudayassa pahānāya.

Tattha taṇhāya pañcendriyāni rūpīni<sup>11</sup> padaṭṭhānaṃ,  
avijjāya manindriyaṃ padaṭṭhānaṃ.

Pañcendriyāni rūpīni<sup>12</sup> rakkhanto samādhīṃ bhāvayati  
taṇhā ca niggahāti. Manindriyaṃ rakkhanto vipassanaṃ  
bhāvayati avijjā ca niggahāti.

Taṇhāniggahena dve upādānāni pahiyanti: kāmupādā-  
naṃ ca sīlabbatupādānaṃ ca. Avijjāniggahena dve upādānāni  
pahiyanti: diṭṭhupādānaṃ ca attavādupādānaṃ ca.

<sup>1</sup> ava, S.

<sup>2</sup> om. S.

<sup>3</sup> 'ssa, B.

<sup>4</sup> pa, B.

<sup>5</sup> taṃ, S.

<sup>6</sup> B., S. add so.

<sup>7</sup> 'rā, S.

<sup>8</sup> 'nakkhandhā, S.

<sup>9</sup> ayaṃ sam°, B.

<sup>10</sup> rūpini, B. B.; rūpāni, S.

Catūsu upādānesu pahīnesu dve dhammā bhāvanāpārī-  
pūriṃ gacchanti: samatho ca vipassanā ca.

Idaṃ vuccati brahmacariyaṃ ti.

Tattha brahmacariyassa phalaṃ cattāri sāmāññaphalāni:  
sotāpattiphalam, sakadāgāmiphalam, anāgāmiphalam, ara-  
hattam<sup>1</sup> aggaphalam<sup>2</sup>.

Imāni cattāri brahmacariyassa phalāni ti<sup>3</sup>.

Iti purimakāni ca dve saccāni dukkham<sup>4</sup> samudayo<sup>5</sup>  
ca<sup>6</sup>, samatho ca vipassanā ca brahmacariyaṃ ca maggo,  
brahmacariyassa<sup>6</sup> phalūni<sup>6</sup> ca<sup>7</sup> tadārammaṇā ca asaṃkhata  
dhātu nirodho.

Imāni cattāri saccāni.

Tenāha: — Dhammo have rakkhati ti.

Tattha yaṃ paṭivedhena rakkhati, idaṃ dukkham, yato  
rakkhati, ayaṃ samudayo, yena rakkhati, ayaṃ maggo,  
yaṃ<sup>7</sup> rakkhati, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

### § 8. Vibhatti-hāra.

1. Tattha katamo vibhatti-hāro?

Dhammaṃ ca padaṭṭhānam | bhumiṃ ca ti.

Dve suttāni: vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca.  
Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā<sup>7</sup> ca<sup>7</sup>. Dve  
silāni: saṃvarasilaṃ ca pahānasilaṃ ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttam puññabhāgi-  
yāya paṭipadāya desayati.

\* So saṃvarasile tīto tena brahmacariyena brahmacārī  
bhavati.

<sup>1</sup> arabhattaphalam, B.

<sup>2</sup> phalam, S.; B. puts agga<sup>o</sup> before arabhattam.

<sup>3</sup> om. B.

<sup>4</sup> dukkhasam<sup>o</sup>, S.

<sup>5</sup> om. B., S.

<sup>6</sup> "cariyapha<sup>o</sup>, S.

<sup>7</sup> om. S.



Tattha Bhagavā nibbedhabbhāgiyaṃ suttaṃ phalabbhāgiyā paṭipadāya desayati.

So paḥānasile t̥hito tena brahmacariyena brahmacārī bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Vāsanābhāgiyaṃ nāma suttaṃ: dānakathā, silakathā, saggakathā, kāmānaṃ ādinavo, nekkhamme<sup>1</sup> ānisamso ti.

3. Tattha katamaṃ nibbedhabbhāgiyaṃ suttaṃ?

Nibbedhabbhāgiyaṃ nāma suttaṃ: yā catusaccapakāsana.

Vāsanābhāgiye sutte n'atthi pajānanā n'atthi maggo n'atthi phalaṃ. Nibbedhabbhāgiye sutte atthi pajānanā atthi maggo atthi phalaṃ.

Imāni cattāri suttāni.

\*

Imesaṃ catunnaṃ suttānaṃ desanāya phalena silena brahmacariyena sabbato vicayena hārena vicinitvā yutti-hārena yojayitabbā<sup>2</sup>, yāvaticā nāpassa<sup>3</sup> bhūmi (Cf. p. 25).

\*

a) Tattha katame dhammā sādharapā?

\*

Dve dhammā sādharapā: nāmasādharapā vatthusaḍḍhārapā ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattānaṃ aniyatānaṃ ca sattānaṃ dassanapahātubbā kilesā sādharapā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādharapā. Puthujjanassa anāgāmiassa ca uddhambhāgiyā<sup>4</sup> samyojanā sādharapā. Yaṃ kiñci ariyasāvako lokiyaṃ<sup>5</sup> samāpattiṃ samāpajjati, sabbā sā vitarāgehi<sup>6</sup> sādharapā. Sādharapā<sup>7</sup> hi<sup>8</sup> dhammā evaṃ aññamaññaṃ paramparaṃ sakamsakam visayaṃ nativattanti. Yo p'<sup>9</sup> imehi dhammehi samannāgato, na so taṃ dhammaṃ upātivattati.

Ime dhammā sādharapā.

b) Tattha katame dhammā asādharapā?

Yāva desanaṃ<sup>10</sup> upādāya gavesitabbā: sekhaṣekhaḥ bhabbābhabbā ti.

Aṭṭhamakassa sotāpannassa ca<sup>11</sup> kāmarāgabyāpādā

<sup>1</sup> nikkhamme, S.; nikkhame, B.

<sup>2</sup> yojet<sup>o</sup>, S.

<sup>3</sup> yānassa, S.

<sup>4</sup> yānaṃ, S.

<sup>5</sup> kaṃ, B.

<sup>6</sup> avita<sup>o</sup>, B.; avigata<sup>o</sup>, B.

<sup>7</sup> ehehi, S.

<sup>8</sup> pi, B.

<sup>9</sup> nā, S.

<sup>10</sup> S. puts ca before sotā<sup>o</sup>

sādhāraṇā, dhammatā asādhāraṇā<sup>1</sup>. Atthamakassa anāgāmissa ca<sup>2</sup> uddhambhūgiyā samyojanā sādhāraṇā, dhammatā asādhāraṇā<sup>3</sup>. Sabbesaṃ sekhānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā<sup>4</sup>. Sabbesaṃ paṭipannakānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ sekhānaṃ sekhasiṇaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.

Evam viśeṣānupassinā bhikkhukāṭṭhamajjhimaṃ upādāya gavesitabbam.

- \* Dassanabhūmi niyāmavakkantiyā padaṭṭhānaṃ. Bhāvanābhūmi uttarikānaṃ phalānaṃ pattiyaṃ padaṭṭhānaṃ. Dukkha paṭipadā dandhabhīṇā samathassa padaṭṭhānaṃ. Sukha paṭipadā khippābhīṇā vipassanāya padaṭṭhānaṃ. Dānamayaṃ puñṇakiriyaavatthu<sup>5</sup> parato ghosassa sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puñṇakiriyaavatthu cintāmayiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puñṇakiriyaavatthu bhāvanāmāyiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Dānamayaṃ puñṇakiriyaavatthu parato ca ghosassa sutamāyiyā ca paññāya sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puñṇakiriyaavatthu cintāmayiyā ca paññāya yoniso ca manasikārassa sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puñṇakiriyaavatthu bhāvanāmāyiyā ca paññāya sammādiṭṭhiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Paṭirūpadesavāso vivekassa ca samādhissa ca<sup>6</sup> sādhāraṇaṃ padaṭṭhānaṃ. Sappurisūpanissayo<sup>7</sup> tiṇṇaṃ ca aveccapasādanāṃ samathassa ca sādhāraṇaṃ padaṭṭhānaṃ. Attasammāpapidhānaṃ<sup>8</sup> hiriyaṃ ca vipassanāya ca sādhāraṇaṃ padaṭṭhānaṃ. Akusalapariścāgo kusalavimamsāya ca samādhindriyassa ca sādhāraṇaṃ padaṭṭhānaṃ. Dhammasvakkhātata<sup>9</sup> kusalamūlaropanāya ca phalasamāpattiyaṃ ca sādhāraṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannatā saṃghasutṭhūtāya sādhāraṇaṃ padaṭṭhānaṃ. Satthu sampadā appasannānaṃ ca pasādaya pasannānaṃ ca bhīyyobhāvāya sādhāraṇaṃ padaṭṭhānaṃ. Appaṭihatapātimokkhatā dum-

<sup>1</sup> "gatā, S.

<sup>2</sup> S. puts ca before sotā

<sup>3</sup> "kriya°, B. throughout.

<sup>4</sup> om. B.

<sup>5</sup> risassa nissayo, B.

<sup>6</sup> attha°, B.

<sup>7</sup> "svākhā°, B.; "svākhya°, B.; dhammasvakkhāta, S.

mañkūnañ ca puggalānaṃ niggahāya pesalānañ ca puggalānaṃ phāsuvihārāya sādharāṇaṃ padaṭṭhānaṃ.

Tenañha āyasmā Mahākaccāno: —

Dhammañ ca padaṭṭhānaṃ ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalākusale dhamme ti.

Sammādiṭṭhiassa purisapuggalassa micchādiṭṭhi nijjinaṃ bhavati, ye c'assa micchādiṭṭhippaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa<sup>1</sup> nijjinaṃ honti, sammādiṭṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjinaṃ bhavati, ye c'assa micchāsaṃkappapaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa<sup>2</sup> nijjinaṃ honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe<sup>3</sup> | Evaṃ sammāvācassa sammākammantassa sammā-ājivassa | pe<sup>3</sup> | sammāvimuttiñāpadassanassa purisapuggalassa micchāvimuttiñāpadassanaṃ nijjinaṃ bhavati, ye c'assa micchāvimuttiñāpadassanappaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa<sup>4</sup> nijjinaṃ honti, sammāvimuttiñāpadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānaṃ pahīnaṃ hoti, brahmacāriṣṣa abrahmacariyaṃ pahīnaṃ hoti, saccavādisa musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṃhavācassa pharusavācā pahīnā hoti, kālāvādisa saṃphappalāpo pahīno hoti, anabhijjhālussa<sup>4</sup> abhijjha

<sup>1</sup> me ca tassa, S.

<sup>2</sup> la, B.; om. B.

<sup>3</sup> la, B.; B. in full.

<sup>4</sup> 'jjhāmanassa, B.



pahinā hoti, abyāpannacittassa byāpādo pahino hoti, sammādiṭṭhiassa micchādiṭṭhi pahinā hoti.

Ye ca kho keci ariyaṃ aṭṭhaṅgikaṃ maggaṃ garahanti, nesam sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhiṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchādiṭṭhikā<sup>1</sup>, tesam<sup>2</sup> bhavantānaṃ puṇṇa ca pāsamsā ca | pe<sup>3</sup> |

Evam sammāsaṃkappaṃ sammāvācaṃ sammākammaṃ tam sammā-ājīvaṃ sammāvāyāmaṃ sammāsatiṃ sammā-samādhim sammāvimuttiṃ<sup>4</sup> sammāvimuttiñāpadassanaṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāvimuttiñāpadassanā, tesam<sup>5</sup> bhavantānaṃ puṇṇa ca pāsamsā ca.

Ye ca kho keci evam āhamsu: bhuñjitabbā kāmā pari-bhuñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulkātābbā kāmā ti, kāmehi veramaṇi tesam adhammo. Ye vā pana keci evam āhamsu: attakilamathānuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evam āhamsu: dukkho dhammo ti, sukho tesam dhammo<sup>6</sup> adhammo.

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānupassino viharato subhasaññā paḥiyyanti, dukkhānupassino viharato sukhasaññā paḥiyyanti, aniccānupassino viharato niccasaññā paḥiyyanti, anattānupassino viharato attasaññā paḥiyyanti, yaṃ yaṃ<sup>7</sup> vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa<sup>8</sup> aniṭṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalākusale dhamme<sup>9</sup> ti.

Niyutto parivattano<sup>10</sup>-hāro.

<sup>1</sup> diṭṭhi, B.<sup>2</sup> te, B., S.

<sup>3</sup> pa, B.; om. B.

<sup>4</sup> om. B.

<sup>5</sup> te, S.

<sup>6</sup> om. B., S.

<sup>7</sup> om. S.

<sup>8</sup> svassa, B.; svāyam, B.

<sup>9</sup> alākusaladhamme, B. B.

<sup>10</sup> onā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano<sup>1</sup>-hāro?

Vevacanāni bahūni ti.

Yathā ekaṃ<sup>2</sup> Bhagavā dhammaṃ<sup>3</sup> aññamaññehi vevacanehi niddisati<sup>4</sup>.

Yathāha Bhagavā: —

*Āsā<sup>5</sup> pihā ca abhinandanā ca  
anekadhātūsu<sup>6</sup> sarā patiṭṭhitā  
aññānamūlappabhavā pajjapitā  
sabbā mayā<sup>7</sup> byantikatā samūlakā<sup>8</sup> ti* (Cl. p. 24).

Āsā nāma vuccati: yā bhavissassa atthassa āsisanā<sup>9</sup>, avassam āgamiṣṣati<sup>10</sup> ti āsāssa<sup>10</sup> uppajjati<sup>11</sup>. Pihā nāma: yā<sup>12</sup> vattamānassa<sup>13</sup> atthassa patthanā, 'seyyataraṃ vā disvā ediso bhavēyyan' ti pihāssa<sup>14</sup> uppajjati. Atthanippatti-<sup>15</sup> patipālana abhinandanā nāma. Piyam vā ñātiṃ abhinandati piyam vā dhammaṃ<sup>16</sup> abhinandati appaṭikūlato vā abhinandati. Anekadhātū ti cakkhūdhātu rūpadhātu cakkhuvīññāpadhātu, sotadhātu saddadhātu sotavīññāpadhātu, ghanadhātu gandhadhātu ghanavīññāpadhātu, jivhādhātu rasadhātu jivhāvīññāpadhātu, kāyadhātu phoṭṭhabbadhātu kāyavīññāpadhātu, manodhātu dhammadhātu manovīññāpadhātu. Sarā ti keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni<sup>17</sup> domanassāni yāni ca cha nekkhammasitāni<sup>18</sup> somanassāni, imāni catuvissa padāni taṇhāpakkho taṇhāya etaṃ vevacanam. Yā cha upekkhā gehasitā ayaṃ diṭṭhipakkho. Sā yeva patthanākāreṇa dhammanandi dhammapemaṃ dhammajhosānaṃ<sup>19</sup> ti taṇhāya etaṃ vevacanam. Cittaṃ mano-

<sup>1</sup> 'nā, S.      <sup>2</sup> om. B., S.

<sup>3</sup> ekadhammaṃ, B., S.      <sup>4</sup> niddissati, B., S.

<sup>5</sup> B. adds ca.      <sup>6</sup> 'tusu, S.      <sup>7</sup> B. B., add bhavā.

<sup>8</sup> 'likā, B., S.; \*katā, B.      <sup>9</sup> āsisanā, B. B.

<sup>10</sup> āsā sā, S.; āsāsa, B.,      <sup>11</sup> upap°, B.,      <sup>12</sup> sā, S.

<sup>13</sup> 'mānakassa, B. S.      <sup>14</sup> pihā sā, S.; pihāsa, B.

<sup>15</sup> nikkhama°, B.      <sup>16</sup> dhamma-ajjh°, B.

viññāṇaṃ ti cittaṣṣa etaṃ vevacanaṃ. Manindriyaṃ mano-  
dhātu manāyatanam vijānaṇā ti manass' etaṃ vevacanaṃ.  
Paññindriyaṃ paññābalaṃ adhipaññā sikkhā<sup>1</sup> paññakkhan-  
dho dhammavicayasambojjhaṅgo ñāpaṃ<sup>2</sup> sammādiṭṭhi  
tiraṇā vipassanā dhammo-ñāpaṃ atthe-ñāpaṃ anvaye-  
ñāpaṃ khaye-ñāpaṃ anuppāde-ñāpaṃ anaññātāññāssāmi-  
tindriyaṃ<sup>3</sup> aññindriyaṃ aññātāvindriyaṃ cakkhu<sup>4</sup> vijjā  
buddhi bhūri medhā āloko, yaṃ vā pana<sup>5</sup> kiñci aññaṃ pi  
evaṃ-jātiyaṃ paññāya etaṃ vevacanaṃ.

Pañcendriyāni<sup>6</sup> lokuttarāni sabbā paññā, api ca adhi-  
pateyyaṭṭhena<sup>7</sup> saddhā, ārambhaṭṭhena viriyaṃ, apilāpana-  
ṭṭhena sati, avikkhepanaṭṭhena samādhi, pajānanatṭhena  
paññā.

\* Yathā ca<sup>8</sup> buddhānussatiyaṃ<sup>9</sup> vuttaṃ: —

*Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇa-  
saṃpanno sugato lokavidū ānuttaro purisadammasārathi  
Satthā devamanussānaṃ buddho Bhagavā.*

Balanippattigato<sup>10</sup> vesārajapatto adhigatapaṭisambhido  
catuyogavippahmo agatigamanavitivatto uddhaṭṭasallo ni-  
rūlhavaṇo madditakaṇṭako<sup>11</sup> nibbāhitapariyutṭhāno<sup>12</sup> han-  
dhanāṭṭito gandhaviniveṭhano ajjhāsayaṃvitivatto<sup>13</sup> bhinnan-  
dhakāro cakkhumā lokadhammasamatikkanto anurodhavi-  
rodhavippayutto itṭhānīṭṭhesu dhammesu asaṃkhepagato  
bandhanātivatto<sup>14</sup> ṭhapitasāṅgāmo abhikkantatāro okkā-  
dharo<sup>15</sup> ālokaṅkaro pajjotakaro tamonudo raṇaṇjaho aparī-  
māgavanno appameyyavanno asaṃkheyyavanno ābhaṃkaro  
pabhaṃkaro dhammobhāsapajjotakaro<sup>16</sup> ca buddho<sup>17</sup> bha-  
gavanto ti<sup>18</sup> buddhānussatiyā etaṃ vevacanaṃ.

Yathā ca dhammānussatiyaṃ vuttaṃ: —

<sup>1</sup> B. adds paññā.

<sup>2</sup> ñāpa, S.

<sup>3</sup> anvāññāta°, S.

<sup>4</sup> cakkhum, B.

<sup>5</sup> B. adds yaṃ.

<sup>6</sup> paññā°, S.

<sup>7</sup> ādhi°, B.

<sup>8</sup> om. S.

<sup>9</sup> yā, S.

<sup>10</sup> phalanibbatti°, S.

<sup>11</sup> °kaṇṭhako, S.

<sup>12</sup> nibbāvita°, B.; nibbāpita°, S.

<sup>13</sup> °sayativatto, B.

<sup>14</sup> °nātivitativatto, B.

<sup>15</sup> °dhāro, B.

<sup>16</sup> B. adds ti.

<sup>17</sup> buddhā, B. B.

<sup>18</sup> B. B. add ca.



*Sevākkhāto<sup>1</sup> Bhagavatā dhammo sandittṭhiko akāliko ehi-passiko opanayiko<sup>2</sup> paccattam veditallo vinūhi<sup>3</sup>, yad idam madanimmadano pipāsavinayo ālayasamugghāto vattupacchedo suññato utidullabho tanhakkhayo virūgo nirodho nibbānam.*

Asamkhatam anantam anāsavañ ca<sup>4</sup>  
saccañ ca pāram nipupam sududdasaṃ  
ajajjaram<sup>5</sup> dhuvam apalokitañ ca<sup>6</sup>  
anidassanam<sup>7</sup> nippapañca santam  
Amatam paṇītam<sup>8</sup> sivañ ca khemaṃ  
tanhakkhayo acchariyañ ca abbhutam  
anitikam<sup>9</sup> 'nitikadhammam<sup>9</sup> eva<sup>10</sup>  
nibbānam etaṃ sugatena desitam  
Ajātam abhūtam anupaddavañ<sup>11</sup> ca<sup>11</sup>  
akataṃ<sup>12</sup> asokañ ca atho visokaṃ  
anupasaggam<sup>13</sup> 'nupasaggadhammam<sup>13</sup>  
nibbānam etaṃ sugatena desitam

Gambhirañ c'eva duppassam uttarañ ca anuttaram  
asamam appatisamaṃ jetṭham seṭṭhañ ti vuccati

Lepaṃ ca tāpaṃ araṇaṃ anaṅganam<sup>14</sup>  
akācam etaṃ vimalan ti vuccati  
dīpo sukhaṃ appamāṇam patitṭhā  
akiñcanam appapañcañ ti vuttan ti

dhammānussatiyā etaṃ vevacanaṃ.

Yathā ca samghānussatiyaṃ<sup>15</sup> vuttam: —

*Supaṭipanno ujupaṭipanno nāyupaṭipanno sāmīcipaṭipanno, yad idam cattāri purisaṃyugāni aṭṭha purisaṃyugāla, esa Bhagavato sāvakaṃgaho āhuneyyo pāhuneyyo dakkhiṇeyyo aṇḍalikaṃṇiyo anuttaram puññakkhettaṃ lokassa<sup>16</sup>.*

<sup>1</sup> svākhā°, B<sub>1</sub>; svakkhyāto, B.

<sup>2</sup> neyyiko, B. B<sub>1</sub>.

<sup>3</sup> B<sub>1</sub> adds ti. <sup>4</sup> om. B<sub>1</sub>. S.

<sup>5</sup> ajajjaran tam, B<sub>1</sub>; ajjaran tam, B.

<sup>6</sup> 'lokiyam, B<sub>1</sub>; 'lokinam, B<sub>1</sub>; ca not in MSS.

<sup>7</sup> adassa°, B<sub>1</sub>; B. B<sub>1</sub> add vā.

<sup>8</sup> all MSS. add ca.

<sup>9</sup> anitstadh°, B<sub>1</sub>; anitika°, S.

<sup>10</sup> B. adds vā.

<sup>11</sup> athānuppādam, B.

<sup>12</sup> °tañ ca, S.

<sup>13</sup> anupa°, B<sub>1</sub>. S.

<sup>14</sup> °gaṇam, B. B<sub>1</sub>.

<sup>15</sup> °yā, B<sub>1</sub>. S.

<sup>16</sup> om. B<sub>1</sub>.

Sīlasampanno samādhisampanno paññāsampanno vimuttisampanno vimuttiñāpadassanasampanno sattānaṃ sāro sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā<sup>1</sup> sattānaṃ surabhi<sup>2</sup> pasūnaṃ puḷḷo<sup>3</sup> devānaṃ ca manussānaṃ cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca sīlānussatiyaṃ<sup>4</sup> vuttam: —

*Yāni tāni sīlāni akkhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhūjissāni viññūpasatthāni<sup>5</sup> aparāmatthāni<sup>6</sup> samādhisamvattanikāni.*

Alaṃkāro ca sīlaṃ uttamaṅgo pasobhaṇatāya, nidhānaṃ ca sīlaṃ sabbadosaggasamatikkāmanatthēna<sup>7</sup>, sippaṇ ca sīlaṃ akkhaṇavedhitāya<sup>8</sup>, velā ca sīlaṃ anatikkāmanatthēna, dhaññaṃ ca sīlaṃ dālidopacchedanatthēna<sup>9</sup>, ādāso ca sīlaṃ dhammavolokanatāya<sup>10</sup>, pāsādo ca sīlaṃ volokanatthēna, sabbabhūmānuparivatti ca sīlaṃ amatapariyosānaṃ ti sīlānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ<sup>11</sup> vuttam: —

*Yasmiṃ samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapaṇi vossaggarato yācayogo dānasamvibhāgarato ti*

cāgānussatiyā etaṃ vevacanaṃ.

Tenāha āyasma Mahākaccāno<sup>12</sup>: —

Vevacanāni bahūni ti.

Niyutto vevacano-hāro.

## § II. Paññatti-hāra.

Tattha kaṭamo paññatti-hāro?

Ekam Bhagavā dhammaṃ paññattihi<sup>13</sup> vividhāhi<sup>14</sup> de-seti<sup>14</sup> ti.

<sup>1</sup> 'ko, all MSS. exc. Com.      <sup>2</sup> om. B.,      <sup>3</sup> pūjo, S.

<sup>4</sup> 'yā, S.      <sup>5</sup> 'pasattāni, B.; 'passatthāni, B.

<sup>6</sup> apāra°, B., S.      <sup>7</sup> sampadobhagga°, S.

<sup>8</sup> akkhaṇ°, S.      <sup>9</sup> dalo°, S.      <sup>10</sup> dhammaṃ volo°, S.

<sup>11</sup> 'yā, B., S.      <sup>12</sup> 'kaccāyano, S.

<sup>13</sup> paññattivī°, S.      <sup>14</sup> 'hi, S.

Yā pakatikathāya desanā, ayaṃ<sup>1</sup> nikkhepapaññatti. Kā \*  
ca pakatikathāya desanā?

Cuttāri saccāni.

Yathā Bhagavā āha: —

*Idaṃ dukkhaṃ ti.*

Ayaṃ paññatti pañcannaṃ khandhānaṃ channaṃ dhātūnaṃ aṭṭhārasannaṃ dhātūnaṃ dvādasannaṃ āyatanānaṃ dasannaṃ indriyānaṃ nikkhepapaññatti.

*Kabalikāre*<sup>2</sup> ce bhikkhave āhāre atthi rūgo atthi nandi atthi taṇhā, patipphitaṃ tattha viññānaṃ virūlhaṃ. Yattha patipphitaṃ viññānaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokaṃ taṃ bhikkhave sadaraṃ<sup>3</sup> sa-upāyāsaṃ ti vadāmi. Phasse ce | pe<sup>4</sup> | manosañcetanāya ce . . . viññāne ce bhikkhave āhāre atthi rūgo atthi nandi atthi taṇhā, patipphitaṃ tattha viññānaṃ virūlhaṃ. Yattha patipphitaṃ viññānaṃ virūlhaṃ, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokaṃ taṃ bhikkhave sadaraṃ<sup>5</sup> sa-upāyāsaṃ ti vadāmi (S. II, p. 101 sq.).

Ayaṃ pabhavapaññatti dukkhassa ca samudayassa ca.

*Kabalikāre*<sup>2</sup> ce bhikkhave āhāre n'atthi rūgo n'atthi nandi n'atthi taṇhā, appatipphitaṃ tattha viññānaṃ avirūlhaṃ. Yattha appatipphitaṃ viññānaṃ avirūlhaṃ, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi

<sup>1</sup> om. B., S.

<sup>2</sup> °li°, B.; °lim°, S.

<sup>3</sup> sādāraṃ, S.

<sup>4</sup> pa, B.

<sup>5</sup> saradāṃ, S.



tattha āyati jātijarāmaranaṃ. Yattha n'atthi āyati jātija-  
rāmaranaṃ, asokaṃ taṃ bhikkhave udaraṃ anupāyāsan ti  
vadāmi. Phasse<sup>1</sup> | pe<sup>2</sup> | manosañcetanāya ce<sup>3</sup> . . . viññāne  
ce bhikkhave<sup>4</sup> ūhāre n'atthi rūgo n'atthi nandi n'atthi tanhā,  
appatitthitaṃ tattha viññānaṃ avirūlhaṃ. Yattha appatitthi-  
taṃ viññānaṃ avirūlhaṃ, n'atthi tattha nāmarūpassa ava-  
kkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha  
saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi,  
n'atthi tattha āyati punabbhavābhiniḍḍatti. Yattha n'atthi  
āyati punabbhavābhiniḍḍatti, n'atthi tattha āyati jātijara-  
maranaṃ. Yattha n'atthi āyati jātijarāmaranaṃ, asokaṃ taṃ  
bhikkhave udaraṃ anupāyāsan ti vadāmi (S. II, p. 102sq.).

Ayaṃ pariññāpaññatti<sup>4</sup> dukkhassa, pahānapaññatti<sup>5</sup>  
samudayassa, bhāvanāpaññatti maggassa, sacchikiriyaṃ pañ-  
ñatti nirodhassa.

Samādhim bhikkhave bhācetha. Appamatto nipako sato  
samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti. Kiñ<sup>6</sup>  
ca<sup>6</sup> yathābhūtaṃ pajānāti? Cakkhuṃ<sup>7</sup> aniccaṃ ti yathā-  
bhūtaṃ pajānāti. Rūpā aniccaṃ ti yathābhūtaṃ pajānāti.  
Cakkhuvinnānaṃ aniccaṃ ti yathābhūtaṃ pajānāti. Cakkhu-  
samphasso aniccaṃ ti yathābhūtaṃ pajānāti. Yam p'<sup>8</sup> idam<sup>9</sup>  
cakkhusamphassapaccayā upapajjati vedayitaṃ sukhaṃ vā  
dukkhaṃ vā adukkhamasukhaṃ vā, tam pi aniccaṃ ti yathā-  
bhūtaṃ pajānāti. Soṭaṃ | pe<sup>9</sup> | ghānaṃ . . . jivhā . . .  
kāyo . . . mano aniccaṃ ti yathābhūtaṃ pajānāti. Dhammā  
aniccā ti yathābhūtaṃ pajānāti. Manovinnānaṃ aniccaṃ  
ti yathābhūtaṃ pajānāti. Manosamphasso aniccaṃ ti yathā-  
bhūtaṃ pajānāti. Yam p'<sup>10</sup> idam<sup>10</sup> manosamphassapaccayā  
upapajjati<sup>11</sup> vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-  
asukhaṃ<sup>1</sup> vā<sup>1</sup>, tam pi aniccaṃ ti yathābhūtaṃ pajānāti  
(Cl. S. IV, p. 80).

Ayaṃ bhāvanāpaññatti maggassa.

Pariññāpaññatti dukkhassa, pahānapaññatti samuda-  
yassa, sacchikiriyaṃ paññatti nirodhassa.

<sup>1</sup> om. S.      <sup>2</sup> pa, B.; la, B.  
<sup>3</sup> om. B.

<sup>4</sup> paññā, S.      <sup>5</sup> pahānaṃ p°, S.

<sup>6</sup> kiñci, B., S.      <sup>7</sup> cakkhu, B., S.      <sup>8</sup> idam, B. S.

<sup>9</sup> pa, B. B.  
<sup>10</sup> idam, B.      <sup>11</sup> upapajjati, S.

*Rūpaṃ Rūthe vikiratha vidhamatha<sup>1</sup> viddhamsettha viki-  
lanikaṃ karotha paññāya taṇhakkhayaṃ paṭipajjatha. Taṇhakkhayaṃ dukkhakkhayaṃ, dukkhakkhayaṃ nibbānaṃ. Ve-  
danaṃ | pe<sup>2</sup> | sāññaṃ samkhāre viññānaṃ vikiratha  
vidhamatha<sup>3</sup> viddhamsettha viki-lanikaṃ karotha paññāya  
taṇhakkhayaṃ paṭipajjatha. Taṇhakkhayaṃ dukkhakkhayaṃ,  
dukkhakkhayaṃ nibbānaṃ (Cf. S. III, p. 190).*

Ayaṃ nirodhapaññatti nirodhassa, nibbidūpaññatti assā-  
dassa, pariññāpaññatti dukkhassa, pahānapaññatti samud-  
ayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti  
nirodhassa.

So<sup>4</sup> idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ  
dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkha-  
nirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodha-  
gāminipaṭipadā ti yathābhūtaṃ pajānāti, ayaṃ paṭivedha-  
paññatti saccānaṃ.

Nikkhepapaññatti dassanābhūmiyā, bhāvanāpaññatti  
maggassa, sacchikiriyāpaññatti sotāpatti-phalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsavasaṃ-  
udayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti  
yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā  
ti yathābhūtaṃ pajānāti, ime āsavā asesāṃ nirūjjhanti ti  
yathābhūtaṃ pajānāti.

Ayaṃ uppādapaññatti khaye-ñāṇassa, okāsapaññatti  
anuppāde-ñāṇassa, bhāvanāpaññatti maggassa, pariññā-  
paññatti dukkhassa, pahānapaññatti samudayassa, āram-  
bhapaññatti viriyindriyassa, āhāṇāpaññatti<sup>5</sup> āsāṭikānaṃ<sup>6</sup>,  
nikkhepapaññatti bhāvanābhūmiyā, abhinigbātapaññatti<sup>7</sup>  
pāpakānaṃ akusalānaṃ dhammānaṃ.

*Idaṃ dukkhaṃ ti me bhikkhave pubbe ananussutesu  
dhammesu cakkhvaṃ udapādi ñāṇaṃ<sup>8</sup> udapādi<sup>9</sup> paññā udo-  
pādi vijjā udapādi ūloko udapādi. Ayaṃ dukkhasamudayo  
ti me bhikkhave | pe<sup>10</sup> | Ayaṃ dukkhanirodho ti me bhikkhave  
. . . Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

<sup>1</sup> vigamatha, S.

<sup>2</sup> pa, B. B.

<sup>3</sup> om. S.

<sup>4</sup> āsāṇanipa°, B.; āsāṇāna°, B.

<sup>5</sup> asā°, B. B.

<sup>6</sup> nikkāta°, B.

<sup>7</sup> om. B.

<sup>8</sup> la, B.; om. B.

*pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ<sup>1</sup> udapādi<sup>2</sup> paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V, p. 424 sq.).

Ayaṃ desanāpaññatti saccānaṃ, nikkhepapaññatti suta-mayiyā paññāya, sacchikiriyāpaññatti anaññātānñassāṃ-indriyassa, pavattanāpaññatti dhammacakkassa.

*Taṃ kho paṇ' idaṃ dukkhaṃ pariññeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ<sup>2</sup> udapādi<sup>2</sup> paññā udapādi vijjā udapādi āloko udapādi. So kho pañāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave | pe<sup>3</sup> | So kho pañāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave | pe<sup>3</sup> | Sā kho pañāyaṃ dukkhanirodhagāminipaṭi-padā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññindriyassa<sup>4</sup>.

*Taṃ kho paṇ' idaṃ dukkhaṃ pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.*

*So kho<sup>5</sup> pañāyaṃ dukkhasamudayo pahīno ti me bhikkhave | pe<sup>3</sup> | So kho pañāyaṃ dukkhanirodho sacchikato ti me bhikkhave | pe<sup>3</sup> | Sā kho pañāyaṃ dukkhanirodhagāminipaṭipadā bhāvitā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi* (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

*Tulam atulañ ca sambhavaṃ  
bhavasamkhāram avassajī<sup>6</sup> muni  
ajjhatturato samāhito*

*abhida<sup>7</sup> kavacam iv'attasambhavan ti* (S. V, p. 263;

A. IV, p. 312; Ud. p. 64).

<sup>1</sup> om. B.

<sup>2</sup> om. S.

<sup>3</sup> pa. B. B.

<sup>4</sup> paññā, S.

<sup>5</sup> pa, B.; la, B.

<sup>6</sup> cji, all MSS.

<sup>7</sup> abhinda, S.



Tulan ti saṃkhāradhātu. Atulan ti nibbānadhātu. Tulam atulaṇ ca sambhavan ti abhiññāpaññatti sabbadhammaṇaṃ, nikkhepaññatti dhammapaṭisambhidaṃ. Bhavasamkhāram avassaji muni ti pariccāga-paññatti samudayassa, pariññāpaññatti dukkhassa. Aj-jhattarato samāhito ti bhāvanāpaññatti kāyagatāya satiya, ṭhītipaññatti<sup>1</sup> cittekaggatāya. Abhida<sup>2</sup> kavacam iv<sup>3</sup> attasambhavan ti abhinibbidāpaññatti cittassa, upā-dānapaññatti<sup>4</sup> sabbaññutāya, padalanāpaññatti avijjaṇḍa-kosānaṃ.

Tenāha Bhagavā: — Tulam atulaṇ ca sambhavan ti.

*Yo dukkham adakki<sup>1</sup> yato nidānaṃ*

*kāmesu so jantu kathaṃ nameyya*

*kāma hi loke saṅgo ti ñatvā*

*tesaṃ satimā vinayāya sikkhe ti* (Cf. S. I. p. 117sq.).

Yo dukkhan ti vevacanapaññatti ca<sup>2</sup> dukkhassa pa-riññāpaññatti ca. Yato nidānaṃ ti pabhavapaññatti ca<sup>3</sup> samudayassa pabhānapaññatti ca. Adakki ti veva-canapaññatti ca ñāpacakkhussa paṭivedhapaññatti ca. Kāmesu so jantu kathaṃ nameyyā ti vevacanapañ-ñatti ca kāmataphāya abhinivesapaññatti<sup>4</sup> ca. Kāma hi loke saṅgo ti ñatvā ti<sup>5</sup> paccattikato dassanapaññatti kāmānaṃ, kāma hi aṅgārakāsupamā mamsapesupamā pā-vakakappā papāta-uragopamā ca. Tesaṃ satimā ti apacayapaññatti pabhānāya, nikkhepaññatti kāyagatāya<sup>6</sup> satiya, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rāgavinayassa dosavinayassa mohavina-yassa.

Jantu ti vevacanapaññatti yogissa. Yadā hi yogi<sup>7</sup> 'kāma saṅgo' ti pajānāti<sup>8</sup>, so kāmānaṃ anuppādāya<sup>9</sup> kusale dhamme upādayati<sup>10</sup>, so anuppannānaṃ kusalanāṃ dham-mānaṃ uppādāya<sup>11</sup> vāyamati.

<sup>1</sup> dhiti<sup>o</sup>, B., S.

<sup>2</sup> °dam, S.

<sup>3</sup> sa-upā<sup>o</sup>, S.

<sup>4</sup> addakki, B., S.

<sup>5</sup> om. B.

<sup>6</sup> om. S.

<sup>7</sup> abhinivesana<sup>o</sup>, S.

<sup>8</sup> °tā, B., S.

<sup>9</sup> °gi, B., S.

<sup>10</sup> jā<sup>o</sup>, B., <sup>11</sup> anupā<sup>o</sup>, B., S. <sup>12</sup> uppā<sup>o</sup>, S.; uppādayati, B.

<sup>13</sup> upā<sup>o</sup>, B.

Ayaṃ vāyāmapaññatti appattassa pattiyaṃ, nikkhepa-paññatti oramattikāya<sup>1</sup> asantuṭṭhiyā.

Tattha so uppannānaṃ kusalānaṃ dhammānaṃ thitīya<sup>2</sup> vāyamaṭṭi ti ayaṃ appamādapaññatti bhāvanāya, nikkhepapaññatti viriyindriyassa, āraḁkḁhapaññatti kusalānaṃ dhammānaṃ, thitipaññatti adhiccittasikkhāya.

Tenaḁha Bhagavā:—Yo dukkham addakkhi yato nīdānaṃ ti.

\* *Mohasambandhano loko bhabbarūpo<sup>3</sup> va dissati  
upadhibandhano bālo tamasā parivūrito  
assirī<sup>4</sup> viya khāyati passato n'atthi kiñcanaṃ ti* (Ud.  
p. 79; cf. Dh. p. 175).

Mohasambandhano loko ti desanūpaññatti vipallāsānaṃ. Bhabbarūpo<sup>5</sup> va dissati ti viparītapaññatti lokassa. Upadhibandhano bālo ti pubbhavapaññatti pāpakānaṃ icchāvacarānaṃ, kiccapaññatti pariyuṭṭhānānaṃ, balavapaññatti<sup>6</sup> kilesānaṃ, virūhanūpaññatti<sup>7</sup> saṃkhārānaṃ. Tamasā parivārito ti desanūpaññatti avijjandhakārassa vevacanapaññatti ca. Assirī<sup>8</sup> viya khāyati ti dassanapaññatti<sup>9</sup> dibbacakkhussa. nikkhepapaññatti paññācakkhussa. Passato n'atthi kiñcanaṃ ti paṭivedhapaññatti sattānaṃ. Rāgo kiñcanaṃ doso kiñcanaṃ moho kiñcanaṃ.

Tenaḁha Bhagavā: — Mohasambandhano loko ti.

*Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṃkhatam<sup>10</sup>.  
No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ  
asaṃkhatam, na idhu jātassa bhūtassa katassa saṃkhatassa  
nissaraṇaṃ paññāyetha. Yasmā ca kho bhikkhave atthi  
ajātaṃ abhūtaṃ akataṃ asaṃkhatam, tasmā jātassa bhū-  
tassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti* (Ud.  
p. 80sq.).

<sup>1</sup> °ttikā ca, B.

<sup>2</sup> dhi°, B. S.

<sup>3</sup> sabba°, B. B.

<sup>4</sup> asiri. S.; asirī, B.

<sup>5</sup> sabba°, all MSS. exc. Com.

<sup>6</sup> bālap°, S.

<sup>7</sup> virūpānā°, S.

<sup>8</sup> dassanā°, B.

<sup>9</sup> °tan ti, B.

No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti desanāpaññatti nibbānassa vevacanapaññatti ca. Na idha jātassa bhūtassa katassa saṃkhatassa<sup>1</sup> nissaraṇaṃ paññāyethā ti vevacanapaññatti saṃkhatassa upanayanapaññatti ca. Yaṃ ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti vevacanapaññatti nibbānassa jotanaṃ paññatti<sup>2</sup> ca. Tasmā jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti ayaṃ vevacanapaññatti nibbānassa, niyyānikaṃ paññatti maggassa, nissaraṇapaññatti saṃsārato.

Tenāha Bhagavā: — No ce taṃ abhavissā ti.

Tenāha āyasmā Mahākaccāno: —

Ekam Bhagavā dhammaṃ pappattīhi vividhāhi deseti ti.

Niyutto paññatti-hāro.

# § 12. Otaraṇa-hāra.

Tattha katamo otaraṇo-hāro?

Yo ca paticcuppādo ti.

*Uddhaṃ adho sabbadhi vip̐pamutto*

*ayaṃ ahaṃ<sup>3</sup> ti<sup>4</sup> anānupassī*

*evaṃ vimutto udātari<sup>5</sup> oghaṃ*

*atiṇṇapubbaṃ apunabbhavāyā ti* (Ud. p. 74).

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti kāmādhātu. Sabbadhi vip̐pamutto ti te-dhātuke ayaṃ asekhāvimutti.

Tāni yeva asekhāni pañcīndriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva asekhāni pañcīndriyāni vijjā. Vijjappāda avijjānirodho, avijjānirodhā saṃkhāraṇirodho, saṃkhāraṇirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpaṇirodho, nāmarūpaṇirodhā saḷāyatanaṇirodho, saḷāyatanaṇirodhā phassaṇirodho, phassaṇirodhā vedanānirodho, vedanāniro-

<sup>1</sup> om. S.      <sup>2</sup> jotasa°, S.

<sup>3</sup> °smim, B.; āhaṃ asmin, S.

<sup>4</sup> om. B.

<sup>5</sup> °tari, B.



dhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādāna-nirodhā bhavānirodho, bhavānirodhā jātinirodho, jātinirodhā jarāmarasasokaparidevadukkhadomanassūpāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Ayaṃ paṭiccasamuppādehi otaṇaṃ.

Tāni yeva asekhāni pañcindriyāni tihi khandhehi saṃgahitāni: silakkhandhena samādhikkhandhena pañña-kkhandhena<sup>1</sup>.

Ayaṃ khandhehi otaṇaṃ.

Tāni yeva asekhāni pañcindriyāni saṃkhārapariyāpan-nāni. Ye saṃkhārā anāsavā no ca<sup>2</sup> bhavaṅgā, te saṃkhārā  
\* dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaṇaṃ.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āya-taṇaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaṇaṃ.

\* Ayaṃ ahaṃsī<sup>3</sup> ti anāsupassī ti ayaṃ sakkāyaditṭhiyā saṃ-  
ogghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayaṃ indriyehi otaṇaṃ.

Tāni yeva sekhāni pañcindriyāni vijjā. Vijjappādā avijjānirodho, avijjānirodhā saṃkhāranirodho<sup>4</sup> . . .

Evam sabbo paṭiccasamuppādo.

Ayaṃ paṭiccasamuppādehi otaṇaṃ.

Sā yeva vijjā pañña-kkhandho.

Ayaṃ khandhehi otaṇaṃ.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anā-savā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaṇaṃ.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āya-taṇaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaṇaṃ.

Sekhāya ca vimuttiyā asekhāya<sup>5</sup> ca<sup>5</sup> vimuttiyā<sup>5</sup> vimutto  
udatāri<sup>6</sup> oghaṃ atinṇapubbhaṃ apunabbhavāya<sup>7</sup>.

<sup>1</sup> pañña, B.

<sup>2</sup> ce, S.

<sup>3</sup> ahaṃ asmiṃ, S.

<sup>4</sup> B, has pa instead of saṃkhāra<sup>6</sup>

<sup>5</sup> em. B.

<sup>6</sup> tari, B.

<sup>7</sup> puna, S.

Tenāha Bhagavā: — Uddham adbo ti.

*Nissitassa calitaṃ anissitassa calitaṃ n'atthi, calite asati passaddhi, passaddhiyā sati nati<sup>1</sup> na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati ne<sup>2</sup>idha na huram<sup>3</sup> na ubhayamantarena, es' ev' anto dukkhassā ti (Ud. p. 81).*

Nissitassa calitan ti nissayo nāma duvidho: taṇhā-nissayo<sup>4</sup> diṭṭhinissayo ca.

Tattha yā<sup>5</sup> rattassa cetanā ayaṃ taṇhānissayo, yā<sup>6</sup> sammūlhasa<sup>7</sup> cetanā ayaṃ diṭṭhinissayo. Cetanā pana saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .<sup>8</sup>

Ayaṃ paṭiccasamuppādehi<sup>9</sup> otaraṇā.

Tattha yā rattassa vedanā ayaṃ<sup>10</sup> sukhā<sup>11</sup> vedanā<sup>12</sup>, yā sammūlhasa<sup>13</sup> vedanā ayaṃ adukkhamasukhā vedanā. Inā vedanā vedanākkhandho<sup>14</sup>.

Ayaṃ khandhehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhīndriyaṃ somanassindriyaṃ ca. Adukkhamasukhā vedanā upekkhindriyaṃ.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatana<sup>15</sup>pariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Anissitassa calitaṃ n'atthi ti samathavasena vā taṇhāya anissito vipassanāvasena<sup>16</sup> vā diṭṭhiyā anissito.

Yā vipassanā ayaṃ vijjā. Vijjuppādā avijjānirodho. Avijjānirodhā saṃkhāranirodho. Saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbo paṭiccasamuppādo<sup>17</sup>.

<sup>1</sup> na ha, B.; S. has yanatin ti instead of sati nati na.

<sup>2</sup> "raū ca, B.

<sup>3</sup> B. adds ca.

<sup>4</sup> om. B.

<sup>5</sup> mūlhasa, all MSS. exs. Com.

<sup>6</sup> la, B.

<sup>7</sup> "do, S.

<sup>8</sup> after sukhā, B.

<sup>9</sup> sukhā<sup>10</sup>, S.

<sup>10</sup> saṃmu<sup>11</sup>, B. B.

<sup>11</sup> vedana<sup>12</sup>, S.

<sup>12</sup> "nāya vā<sup>13</sup>, S.

<sup>13</sup> om. B.

Ayaṃ paṭieccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho<sup>1</sup>.

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyani: viriyindriyaṃ ca pañ-  
ñindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vipassanā saṃkhārapariyāpannā<sup>2</sup>. Ye saṃkhārā  
anāsavaṃ no ca bhavaṅgā, te saṃkhārā dhammadhātusam-  
gahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āya-  
tanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Passaddhiyā sati ti duvidhā passaddhi: kāyikā ca  
cetasikā ca.

Yaṃ kāyikaṃ sukhaṃ ayaṃ kāyikā<sup>3</sup> passaddhi. Yaṃ ce-  
tasikaṃ sukhaṃ ayaṃ cetasikā<sup>4</sup> passaddhi<sup>4</sup>. Passaddha-  
kāyo sukhaṃ vedayati. Sukhino cittaṃ samādhīyati.  
Samāhito yathābhūtaṃ pajānāti. Yathābhūtaṃ pajānanto  
nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vi-  
muttasmiṃ vimutt'amhi ti nāgam hoti, khīṇā jāti vusitaṃ brah-  
macariyaṃ kataṃ karaṇiyaṃ nāparam itthattāyā ti pajānāti.

So na namāti rūpesu na saddesu na gandhesu na rasesu  
na phoṭṭhabbesu na dhāmmesu khayā rāgassa khayā do-  
sassa khayā mohassa. Yena rūpena Tathāgataṃ tiṭṭhan-  
taṃ caraṃ<sup>5</sup> paññāpayamāno paññāpeyya, tassa rūpassa  
khayā virāgā nirodhā cāgā paṭinissaggā rūpasamkha-  
\* vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na  
upeti, atthi<sup>6</sup> n'atthi ti pi na<sup>7</sup> upeti, nev' atthi no<sup>8</sup> n'atthi ti  
pi na upeti. Atha kho gambhīro appameyyo asamkheyyo  
nibbuto ti yeva saṃkham<sup>9</sup> gacchati khayā rāgassa<sup>10</sup> khayā  
dosassa khayā mohassa. Yāya vedanāya | pe<sup>11</sup> | yāya  
saññāya . . . yehi saṃkhārehi . . .<sup>12</sup> yena viññāpena

<sup>1</sup> paññā°, B.

<sup>2</sup> °paripannā, B.

<sup>3</sup> kāyikaṃ, S.; kāya, B. B.

<sup>4</sup> °ka pa°, S.

<sup>5</sup> caraṇam, S.

<sup>6</sup> S. adds ti pi.

<sup>7</sup> om. S.

<sup>8</sup> na, B.

<sup>9</sup> saṃkhyam, S.

<sup>10</sup> virāgassa, B.

<sup>11</sup> pa, B.; om. B.

<sup>12</sup> la, B.



Tathāgataṃ tiṭṭhantaṃ<sup>1</sup> caraṃ paññāpayamāno paññāpeyya, tassa viññāpassa khayā virūgā nirodhā cāgā paṭinissaggā viññāpasamkhatte vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti, nev'atthi no<sup>2</sup> n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asamkheyyo nibbuto ti yeva samkham<sup>3</sup> gacchati.

Āgati ti idhāgati. Gati ti peccabhavo. Āgati gati<sup>4</sup> pi na bhavanti. Nev'idhā ti chasu añjhattikesu āyatanesu. Na huran ti chasu<sup>5</sup> bāhiresu āyatanesu. Na ubhayamantarenā<sup>6</sup> ti phassasamudhatesu<sup>7</sup> dhammesu attānaṃ na passati. Es' ev'anto dukkhassā ti paṭicca-samuppādo. So duvidho: lokiyo<sup>8</sup> ca lokuttaro ca.

Tattha lokiko<sup>9</sup>: avijjāpaccayā samkhārā<sup>10</sup> yāva jarāmarāṇā, lokuttaro: silavato avipparisāro jāyati<sup>11</sup> yāva nāparaṃ itthattāyā ti pajānāti.

Tenāha Bhagavā: — Nissitassa calitaṃ anissitassa calitaṃ n'atthi | pe<sup>12</sup> | es' ev'anto dukkhassā ti.

*Ye keci sokā paridevitā vā  
dukkhaṃ ca lokasmim<sup>13</sup> anekarūpaṃ  
piyaṃ paṭicca ppabhavanti<sup>14</sup> ete<sup>15</sup>  
piye asante na bhavanti ete.  
Tasmā hi te sukhino vītasokā  
yesaṃ piyaṃ<sup>16</sup> n'atthi kuhiñci loke  
tasmā asokaṃ virajaṃ patthayaṇo  
piyaṃ na kayirātha<sup>17</sup> kuhiñci loke ti (Ud. p. 92).*

Ye keci sokā paridevitā vā  
dukkhaṃ ca lokasmim<sup>13</sup> anekarūpaṃ  
piyaṃ paṭicca ppabhavanti<sup>14</sup> ete ti  
ayaṃ dukkhāvedanā.

Piye asante na bhavanti ete ti  
ayaṃ sukhāvedanā.

<sup>1</sup> cintam tam, S.      <sup>2</sup> na, B., S.      <sup>3</sup> samkhyam, S.  
<sup>4</sup> B., adds ti.      <sup>5</sup> cha, B., S.      <sup>6</sup> resu nā, S.  
<sup>7</sup> samutthitesu, B.,      <sup>8</sup> ko, B., S.      <sup>9</sup> B., adds la.  
<sup>10</sup> B., adds pa.      <sup>11</sup> pa, B.; la, B.      <sup>12</sup> smim, B., S.  
<sup>13</sup> bha°, B., S.      <sup>14</sup> ese, S.      <sup>15</sup> piyā, B.  
<sup>16</sup> kariy°, B. B., throughout.

Vedanā vedanākkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā<sup>1</sup> taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ<sup>2</sup>. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ so-manassindriyaṃ ca. Dukkā vedanā dve indriyāni: dukkhindriyaṃ domanassindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārāpariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu<sup>3</sup> dhammāyatanāpariyāpannā. Yaṃ āyatanam sāsavam bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vītasokā  
yesaṃ piyaṃ n'atthi kuhiñci loke  
tasmā asokaṃ virajaṃ patthayaṇo  
piyaṃ na kayirātha kuhiñci loke ti

idaṃ taṇhāpahānaṃ.

Taṇhānirodhā<sup>4</sup> upādānanirodho<sup>5</sup>, upādānanirodhā bhavanirodho<sup>6</sup>. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Taṃ yeva taṇhāpahānaṃ samatho. So samatho dve indriyāni: satindriyaṃ samādhindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

So yeva samatho saṃkhārāpariyāpanno. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanāpariyāpannā. Yaṃ āyatanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Ye keci sokā ti.

<sup>1</sup> S. adds pana.

<sup>2</sup> B<sub>1</sub> adds pa.

<sup>3</sup> dhātu, S.

<sup>4</sup> 'dho, S.

<sup>5</sup> om. S.

<sup>6</sup> B<sub>1</sub> adds bhavanirodhā | la |

*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati  
addhā pītimano hoti laddhā macco<sup>1</sup> yad<sup>2</sup> icchatī<sup>3</sup> (Jāt. IV,  
Tassa ce kāmayānassa<sup>4</sup> chandajātassa jantuno p. 172).  
te kāmā parihāyanti sallavidāho va ruppati.*

*Yo kāme parivajjeti sappasseva<sup>4</sup> padā siro  
so 'maṃ visattikaṃ loke sato samativattati<sup>5</sup> ti (S.N.vv.766—68).*

Tattha yā pītimanā<sup>6</sup> ayaṃ anunayo. Yādāha: salla-  
viddho va ruppati ti idaṃ paṭighaṃ. Anunayaṃ paṭighaṃ  
ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpīni<sup>7</sup>  
āyatanāni padaṭṭhānaṃ.

Ayaṃ āyatanehi otarāṇā.

Tāni yeva dasa rūpīni<sup>8</sup> āyatanāni<sup>9</sup> rūpakāyo nāma sam-  
payutto. Tadubbhayaṃ nāmarūpaṃ<sup>10</sup>. Nāmarūpapaccayā  
saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā ve-  
danā, vedanāpaccayā taṇhā<sup>11</sup>. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otarāṇā.

Tad eva nāmarūpaṃ pañcakkhandho<sup>12</sup>.

Ayaṃ khandhehi otarāṇā.

Tad eva nāmarūpaṃ aṭṭhārāsa dhātuyo.

Ayaṃ dhātūhi otarāṇā.

Tattha yo rūpakāyo imāni pañca rūpīni<sup>13</sup> indriyāni, yo  
nāmakāyo imāni pañca arūpīni<sup>14</sup> indriyāni. Imāni<sup>15</sup> dasa<sup>16</sup>  
indriyāni<sup>17</sup>.

Ayaṃ indriyehi otarāṇā.

Tattha yādāha:

*Yo kāme parivajjeti sappasseva<sup>4</sup> padā siro*

*so 'maṃ visattikaṃ loke sato samativattati ti*

*ayaṃ sa-upādisesā<sup>18</sup> nibbānadhātu.*

Ayaṃ dhātūhi otarāṇā.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijjuppadā avij-  
jānirodho, avijjānirodhā saṃkhāranirodho<sup>19</sup>. Evaṃ sabbam.

<sup>1</sup> maccho, S.      <sup>2</sup> yaccacchati, S.

<sup>3</sup> kāmayamānassa, S.      <sup>4</sup> sabb<sup>o</sup>, all MSS.      <sup>5</sup> ti (without ti), B<sub>1</sub>.

<sup>6</sup> mantā, S.      <sup>7</sup> rūpīni, all MSS.

<sup>8</sup> rūpīni, B. S.; rūpāni, B<sub>1</sub>.      <sup>9</sup> om. B.

<sup>10</sup> rūpo, S.      <sup>11</sup> B<sub>1</sub> adds pa.      <sup>12</sup> dhā, B<sub>1</sub>.

<sup>13</sup> rūpīni, B. S.; rūpindr<sup>o</sup>, B<sub>1</sub>.      <sup>14</sup> arūpīni, B. S.;

arūpindr<sup>o</sup>, B<sub>1</sub>.      <sup>15</sup> upādisesam, S.      <sup>16</sup> pe, S.



Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā dve indriyāni: viriyindriyaṃ paññindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vijjā saṃkhārāpariyāpannā. Ye saṃkhārā anāsavaṃ no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatana-pariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Kāmaṃ kāmayamūnassā ti.

Ettāvatā paṭicca-indriyakhandhadhātu-āyatanāni samsarapotarāṇāni<sup>1</sup> bhavanti. Evaṃ paṭicca-indriyakhandhadhātu-āyatanāni otāretabbāni.

Tenāha āyasmā Mahākaccāno: —

Yo ca paṭiccuppādo ti.

Niyutto otaraṇo-hāro.

### § 13. Sodhana-hāra.

Tattha katamo sodhana<sup>2</sup>-hāro?

Vissajjitamhi<sup>3</sup> pañhe ti gāthā.

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

*Ken' assu nivuto loko*

*ken' assu na ppakāsati<sup>4</sup>*

*kissābhilepanam brūsi*

*kim<sup>5</sup> su tassa mahabbhayan ti? —*

*Avijjāya nivuto loko (Ajitā ti Bhagavā)*

*vivicchā pamādā na ppakāsati<sup>4</sup>*

*jappābhilepanam brūmi*

*dukkham assa mahabbhayan ti (S.N. V, 2, 1. 2 — v. 1032. 1033).*

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti

\* Bhagavā padam sodheti no ca ārambham<sup>6</sup>. Ken' assu na

<sup>1</sup> \* tarāṇā, B., S.

<sup>2</sup> °na, B.,

<sup>3</sup> visa°, B. B., S.

<sup>4</sup> pa°, B., <sup>5</sup> ki, B., <sup>6</sup> ārabbh°, B. throughout, B. mostly.

ppakāsati ti pañhe Viviechā pamādā na ppakāsati ti Bhagavā padaṃ sodheti no ca ārambham. Kissābhilepanaṃ brūsi ti pañhe Jappābhilepanaṃ brūmi ti Bhagavā padaṃ sodheti no ca ārambham. Kim<sup>1</sup> su<sup>2</sup> tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā<sup>3</sup> padaṃ<sup>4</sup> sodheti<sup>5</sup>, suddho ārambho.

\*

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

*Savanti<sup>1</sup> sabbadhi<sup>2</sup> sotā (icc āyasmā Ajito)*

*sotānaṃ kim<sup>3</sup> nivāraṇaṃ*

*sotānaṃ saṃvaraṃ brūhi*

*kena sotā pīthiyyare<sup>6</sup> ti?* —

*Yāni sotāni lokasmiṃ<sup>7</sup> (Ajitā ti Bhagavā)*

*sati tesāṃ nivāraṇaṃ*

*sotānaṃ saṃvaraṃ brūmi*

*paññāy<sup>8</sup> ete pīthiyyare<sup>6</sup> ti (vv. 3, 4 — vv. 1034, 1035).*

Savanti sabbadhi sotā, sotānaṃ kim<sup>3</sup> nivāraṇaṃ ti pañhe Yāni sotāni lokasmiṃ, sati tesāṃ nivāraṇaṃ ti Bhagavā padaṃ sodheti no ca ārambham. Sotānaṃ saṃvaraṃ brūhi, kena<sup>4</sup> sotā pīthiyyare<sup>6</sup> ti pañhe Sotānaṃ saṃvaraṃ brūmi, paññāy<sup>8</sup> ete pīthiyyare<sup>6</sup> ti suddho ārambho<sup>9</sup>.

Tenāha Bhagavā: — yāni sotāni lokasmiṃ<sup>10</sup> ti.

*Paññā c'eva sati<sup>11</sup> ca (icc āyasmā Ajito)*

*nāmarūpaṃ ca mārisa*

*etaṃ me puṭṭho pabrūhi*

*katth<sup>1</sup> etaṃ uparujjhatī ti? (v. 5 — v. 1036)*

pañhe

*Yam etaṃ pucchasi pañhaṃ*

*Ajita taṃ vadāmi te*

*yattha nāmaṃ ca rūpaṃ ca*

*asesaṃ<sup>12</sup> uparujjhati*

*viññāṇassa nirodhena*

*ett<sup>1</sup> etaṃ uparujjhatī ti (v. 6 — v. 1037)*

suddho ārambho<sup>9</sup>.

Tenāha Bhagavā: — Yam etaṃ pucchasi pañhaṃ ti.

<sup>1</sup> kim suttassa, S.; kissu, B. B. <sup>2</sup> om. B. <sup>3</sup> vasanti, B.

<sup>4</sup> dhi, B. B. <sup>5</sup> kin, B.; ki, B. <sup>6</sup> pidh<sup>o</sup>, B. B.

<sup>7</sup> smi, B. B. <sup>8</sup> yena, S. <sup>9</sup> ārambho, also B.

<sup>10</sup> smi, B. <sup>11</sup> ti, all MSS. <sup>12</sup> om. S.

Yattha evaṃ suddho ārambho<sup>1</sup>, so pañho vissajjito<sup>2</sup> bhavati, yattha pana ārambho<sup>1</sup> asuddho, na tāva so pañho vissajjito<sup>2</sup> bhavati.

Tenāha āyasmā Mahākaccāno<sup>3</sup>: —

Vissajjitamhi<sup>4</sup> pañhe ti.

Niyutto sodhano-hāro.

#### § 14. Adhiṭṭhāna-hāro.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te<sup>5</sup> dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇaṃ dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ piṇḍaṃ na labhati taṃ pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññānaṃ dukkhaṃ.

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyaṃ taṇhā ponobhavikā<sup>6</sup> nandirāgasahagatā tatra tatrābhinandini, seyyathidaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭi-nissaggo mutti<sup>7</sup> anālayo.

Ayaṃ vemattatā.

Dukkhanirodhagāminipaṭipadā<sup>8</sup> ti ekattatā.

<sup>1</sup> ārambho, B.

<sup>2</sup> visa<sup>o</sup>, B.

<sup>3</sup> visa<sup>o</sup>, B. B.

<sup>4</sup> \*kaccāyano, S.

<sup>5</sup> om. B.

<sup>6</sup> ponobbha<sup>o</sup>, B. B.

<sup>7</sup> vimutti, B.

<sup>8</sup> \*ni paṭi<sup>o</sup>, S.



d) Tattha katamā dukkhanirodhagāminipaṭipadā?

Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-ditṭhi sammāsaṃkappo sammāvācā sammākammanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhi.

Ayaṃ vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayagāminimaggo<sup>1</sup> tiracchānāyonigāminimaggo pittivisaya-gāminimaggo<sup>2</sup> asurayonigāminiyo<sup>3</sup> maggo, sagga-gāminiyo<sup>4</sup> maggo, maṇussagāminimaggo, nibbānagāminimaggo.

Ayaṃ vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anuṇaṇi-rodho, paṭighānirodho, māṇanirodho, makkhanirodho<sup>5</sup>, paḷā-sanirodho, issānirodho, macchariyaṇirodho, sabbakilesa-rodho.

Ayaṃ vemattatā.

Rūpaṇ ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtikaṃ<sup>6</sup> rūpaṃ. Catunnañ<sup>7</sup> ca mahābhūtā-ṇaṃ upādāya rūpassa paññattī.

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhavi-dhātu āpodhātu tejodhātu vāyodhātu.

Dvīhi ākārehi dhātuyo parigaṇhāti saṃkhepena ca<sup>8</sup> vitthārena ca.

bb) Kathaṃ vitthārena dhātuyo parigaṇhāti?

Visatiyā ākārehi paṭhavi-dhātum vitthārena parigaṇhāti. Dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti. Catūhi ākārehi tejodhātum vitthārena parigaṇhāti. Chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

cc) Katamehi visatiyā ākārehi paṭhavi-dhātum vitthā-rena parigaṇhāti?

<sup>1</sup> °gāmini maggo, S.

<sup>2</sup> petti°, B., S.

<sup>3</sup> asūra°, B., also Com.

<sup>4</sup> makkhā°, S.

<sup>5</sup> cātummahā°, S.; catumahā°, B.

<sup>6</sup> catunnaṃ (without ca), B.

<sup>7</sup> om. S.

Atthi imasmim kāye kesā lomā nakhā dantā taco mamsam nahāru<sup>2</sup> atthi atthimīṇja<sup>3</sup> vakkam hadayam yakanam kilomakam pihakam papphāsam antam antaguṇam udariyam karisaṃ matthake matthaluṅgan ti.

Imehi vīsatiyā ākārehi paṭhavidhātum vitthārena parigaṇhāti.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti?

Atthi imasmim kāye pittaṃ semham pubbo lohitaṃ sedo medo assu vasā kheḷo sīṃghāṇikā<sup>4</sup> lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti?

Yena ca santappati yena ca jiriyati<sup>5</sup> yena ca pariḍāyhati yena ca asitapitakhāyitasāyitaṃ sammāpariṇāmaṃ<sup>6</sup> gacchati<sup>6</sup>.

Imehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭṭhasayā vātā āngamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

Evam imehi dvācattālīsāya<sup>7</sup> ākārehi vitthārena dhātuyo sabhāvato upalakkhayanto<sup>8</sup> tūlayanto pariyoḡāhanto parivimamsanto<sup>9</sup> paccavekkhanto na kiñci gayhūpagam passati kāyam vā kāyapadesam vā. Yathā candanikam pavicinanto na kiñci gayhūpagam passeyya, yathā saṃkāraṭṭhānam pavicinanto na kiñci gayhūpagam passeyya, yathā vaccakuṭṭim pavicinanto na kiñci gayhūpagam passeyya, yathā sivadhikam<sup>10</sup> pavicinanto na kiñci gayhūpagam passeyya, evam eva<sup>11</sup> imehi dvācattālīsāya<sup>7</sup> ākārehi evam

<sup>2</sup> nahāru, B. B.,      <sup>3</sup> °jam, B. B.,      <sup>4</sup> sīṃgha°, B. B.

<sup>5</sup> jiriyati, S.; jirayati, B.; jirati, B.; jariyati, Com.

<sup>6</sup> samā°, B.,      <sup>6</sup> °ti ti, S.,      <sup>7</sup> °līsāya, B.; °risāya, S.

<sup>8</sup> °lakkhanto, all MSS.

<sup>9</sup> before pariyo°, B.,      <sup>10</sup> sivadhikam, B.,      <sup>11</sup> evam, S.

vitthārena dhātuyo sabhāvato upalakkhayanto<sup>1</sup> tūlayanto<sup>2</sup>  
pariyogābanto parivimamsanto<sup>3</sup> paccavekkhanto na kiñci  
gayhūpagam passati kāyaṃ vā kāyapadesaṃ vā.

Tenaṃha Bhagavā: —

Yā c'eva kho pana ajjhattikā paṭhavūdhātu yā ca<sup>4</sup> bāhirā  
paṭhavūdhātu, nev' esūhaṃ<sup>5</sup> n'etaṃ mama n'eso 'haṃ<sup>6</sup> asmi<sup>7</sup>  
na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>8</sup>  
daṭṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>9</sup>  
disvā paṭhavūdhātuyā nibbindati paṭhavūdhātuyā cittaṃ vi-  
rājeti. Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā  
āpodhātu | pe<sup>10</sup> | Yā c'eva kho pana<sup>11</sup> ajjhattikā tejodhātu  
yā ca bāhirā tejodhātu | pe<sup>12</sup> | Yā c'eva kho pana<sup>13</sup> ajjhattikā  
vāyodhātu yā ca bāhirā vāyodhātu, nev'<sup>14</sup> esūhaṃ<sup>15</sup> n'etaṃ  
mama n'<sup>16</sup> eso<sup>17</sup> 'haṃ asmi na m'eso attā ti. Evam etaṃ  
yathābhūtaṃ sammāpaññāya<sup>18</sup> daṭṭhabbaṃ. Evam etaṃ  
yathābhūtaṃ sammāpaññāya<sup>19</sup> disvā vāyodhātuyā nibbin-  
dati vāyodhātuyā cittaṃ virājeti . . .

Ayaṃ vemattatā.

b) Avijjā ti ekattatā.

Tattha katamā avijjā?

Dukkhe aññāpaṃ dukkhasamudaye aññāpaṃ dukkha-  
rodhe aññāpaṃ dukkhanīrodhagāminiyā paṭipadāya aññā-  
paṃ pubbante aññāpaṃ aparante<sup>20</sup> aññāpaṃ pubbantā-  
parante aññāpaṃ idappaccayatāpaṭiccasamuppannesu<sup>21</sup>  
dhammesu aññāpaṃ. Yaṃ evarūpaṃ aññāpaṃ adassanaṃ  
anabhisamayo ananubodho asam bodho appativedho asalla-  
kkaṇā<sup>22</sup> anupalakkaṇā<sup>23</sup> apaccupalakkaṇā<sup>24</sup> asama-

<sup>1</sup> 'lakkhanto, B. <sup>2</sup> tu<sup>o</sup>, all MSS.

<sup>3</sup> before pariyo<sup>o</sup>, B. <sup>4</sup> om. S.

<sup>5</sup> so taṃ, B. <sup>6</sup> mahasmim, B.

<sup>7</sup> samma<sup>o</sup>, B. S.; samāp<sup>o</sup>, B. <sup>8</sup> samma<sup>o</sup>, B. S.

<sup>9</sup> pa, B.; la, B. <sup>10</sup> om. B.

<sup>11</sup> pa, B.; om. B. <sup>12</sup> nesātaṃ, B.

<sup>13</sup> no so, B. <sup>14</sup> samma<sup>o</sup>, all MSS.

<sup>15</sup> samma<sup>o</sup>, B.; samp<sup>o</sup>, B. S. <sup>16</sup> parante, B.

<sup>17</sup> idappa<sup>o</sup>, B. <sup>18</sup> 'naṃ, S.; asamlakkaṇā, B.

<sup>19</sup> 'naṃ, S.; anupekkhaṇā, B.

<sup>20</sup> 'naṃ, S.; apaccavekkhaṇā, B.



pekkhaṇā<sup>1</sup> apaccakkhakammaṃ dummejjhaṃ<sup>2</sup> bāyaṃ<sup>3</sup>  
 asampajaññaṃ moho pamoho sammoho<sup>4</sup> avijjā avijjogho  
 \* avijjāyogo avijjānusayo avijjāpariyutthānaṃ avijjālaṅgi<sup>5</sup>-  
 moho akusalamūlaṃ.

Ayaṃ vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe  
 ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ pubbante  
 ñāṇaṃ aparante ñāṇaṃ pubbantāparante ñāṇaṃ idappac-  
 cayaṭāpaṭiccasamuppannesu dhammesu ñāṇaṃ. Yā evarūpā  
 paññā<sup>6</sup> pajānaṇā vicayo pavicayo dhammavicayo sallakkha-  
 ṇā<sup>7</sup> upalakkhaṇā paccupalakkhaṇā paṇḍiceṇaṃ kosallaṃ  
 \* nepuññaṃ vebhabyā cintā upaparikkhā<sup>8</sup> bhūri medhā  
 pariñeyikā<sup>9</sup> vipassanā sampajaññaṃ patodo<sup>10</sup> paññindri-  
 yaṃ paññābalaṃ paññāsatthaṃ<sup>11</sup> paññāpāsādo paññā-āloko  
 paññā-obhāso paññāpajjoto paññāratanaṃ amoho dhamma-  
 vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaū-  
 gaṃ maggapariyāpannaṃ.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññāsamāpatti nevasaññānāsaññāsam-  
 āpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti<sup>12</sup>.

Ayaṃ vemattatā.

Jhāyi ti ekattatā.

l) Tattha katamo jhāyi?

Atthi sekho jhāyi, atthi asekho jhāyi, atthi<sup>13</sup> nevasekho-  
 nāsekho<sup>14</sup> jhāyi, ājāniyo jhāyi, assakha|uṅko jhāyi, diṭṭhuttaro  
 jhāyi, taṇhuttaro jhāyi, paññuttaro jhāyi<sup>15</sup>.

<sup>1</sup> °ṇaṃ, S.; °vekkhanaṃ, B.; °vekkhaṇā, B.

<sup>2</sup> dummajjhaṃ, B. B.; dumajjhaṃ, S.; dumējjhaṃ, Com.

<sup>3</sup> bālaṃ, B.

<sup>4</sup> samoho, B.

<sup>5</sup> °gi, S.

<sup>6</sup> saññā, B.

<sup>7</sup> saml°, B.

<sup>8</sup> upari°, B.

<sup>9</sup> °yaka, B.

<sup>10</sup> all MSS. exc. Com. insert paññā.

<sup>11</sup> °sattaṃ, B.

<sup>12</sup> °tti ti, B.

<sup>13</sup> om. B.

<sup>14</sup> °sekhā°, B.; °sekhen°, S.

<sup>15</sup> °yi ti, S.

Ayaṃ vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savaṇo samādhi avero \* samādhi sabyāpajho<sup>1</sup> samādhi abyāpajho<sup>2</sup> samādhi sappi-  
tiko<sup>3</sup> samādhi nipputiko samādhi sāmiso samādhi nirāmiso  
samādhi sasamkhāro samādhi asamkhāro samādhi ekam-  
sabhāvito samādhi ubhayamsabhāvito<sup>4</sup> samādhi ubhayato-  
bhāvitabhāvano<sup>5</sup> samādhi savitakkasavicāro samādhi avi-  
takkavicāramatto samādhi avitakka-avicāro samādhi hāna-  
bhāgiyo samādhi hitibhāgiyo samādhi viśesabhāgiyo  
samādhi nibbedhabhāgiyo samādhi lokiyo<sup>6</sup> samādhi lokut-  
taro samādhi micchāsamādhi<sup>7</sup> sammāsamādhi<sup>8</sup>.

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgāḷhā<sup>9</sup> paṭipadā<sup>10</sup> nijjhāmā<sup>11</sup> paṭipadā<sup>12</sup> majjhimā<sup>13</sup> paṭi-  
padā<sup>14</sup> akkhamā paṭipadā khamā paṭipadā samā<sup>15</sup> paṭipadā  
damā<sup>16</sup> paṭipadā dukkhā paṭipadā dandhabhīṇā dukkhā  
paṭipadā khīppābhīṇā sukhā paṭipadā dandhabhīṇā sukhā  
paṭipadā khīppābhīṇā ti.

Ayaṃ vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco mamsam nahāru<sup>17</sup> atthi  
atthimiñjā<sup>18</sup> vakkam hadayam yakanam kilomakam pihakam  
papphāsam antam antagunam udariyam karisam pittam  
semham pubbo lohitaṃ sedo medo assu vasa kheḷo sim-  
ghāṇikā lasikā muttam matthaluṅgaṃ<sup>19</sup> ti.

<sup>1</sup> "paccho, B.

<sup>2</sup> sappidhiko, B.

<sup>3</sup> "yasavibhāvito, B.

<sup>4</sup> "bhāvino, S.

<sup>5</sup> "ko, S.

<sup>6</sup> "dhi ti, B.

<sup>7</sup> om. B.

<sup>8</sup> "jhap", B. S.; āgāḷhap", B.

<sup>9</sup> "map", B. S.; nicchāmap", B.

<sup>10</sup> "map", B.; om. B.

<sup>11</sup> sammā, B. S.

<sup>12</sup> dammā, S.

<sup>13</sup> nahāru, B. B.

<sup>14</sup> "jam, B. B.

<sup>15</sup> matta", all MSS.

Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

Evam yo dhammo yassa dhammassa samānabhāvo<sup>1</sup>, so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhaṇo<sup>2</sup>, tena tena vemattataṃ gacchati.

★ Evam sutte vā veyyākaraṇe vā gāthāyaṃ<sup>3</sup> vā pucchitena vimamsitabbam<sup>4</sup>:

Kiṃ<sup>5</sup> ekattatāya pucchati udāhu vemattatāya<sup>6</sup>? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbam<sup>7</sup>. Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbam<sup>7</sup>. Yadi sattādhiṭṭhānena pucchitaṃ, sattādhiṭṭhānena vissajjayitabbam<sup>7</sup>. Yadi dhammādhiṭṭhānena pucchitaṃ, dhammādhiṭṭhānena vissajjayitabbam<sup>7</sup>. Yathā yathā vā<sup>8</sup> pana pucchitaṃ, tathā tathā vissajjayitabbam<sup>7</sup>.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

### § 15. Parikkhāro-hāro.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kiṃlakkhaṇo parikkhāro<sup>9</sup>?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kiṃlakkhaṇo hetu, kiṃlakkhaṇo paccayo? Asādhāraṇalakkhaṇo hetu, sādāraṇalakkhaṇo paccayo.

b) Yathā kiṃ bhavē?

Yathā āṅkurassa<sup>9</sup> nibbattiyaṃ bijam asādhāraṇam, paṭhavi

<sup>1</sup> māṇa°, S.

<sup>2</sup> visadisala°, S.

<sup>3</sup> gāthāya, S.

<sup>4</sup> °sayitabbam, B.

<sup>5</sup> om. S.

<sup>6</sup> °yā ti, S.

<sup>7</sup> viśa°, B. B.,

<sup>8</sup> om. B.,

<sup>9</sup> āṅkurassa, B., always.



āpo ca sādharāṇā. Aṅkurassa hi paṭhavi āpo ca paccayo, sabhāvo hetu.

Yathā vā pana ghaṭe duddham pakkhittam dadhi bhavati, na c'atthi ekakālasamavadhānam duddhassa ca dadhissa ca, evam eva<sup>1</sup> n'atthi ekakālasamavadhānam hetussa ca paccayassa ca.

Ayam hi saṃsāro sahetu sapaccayo nibbatto<sup>2</sup>. Vuttam<sup>3</sup> \* hi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññānam<sup>4</sup>. Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayaṇisomanasikāro paccayo.

Purimikā avijjā pacchimikāya<sup>5</sup> avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā<sup>6</sup> avijjā avijjāpariyutthānam. Purimiko<sup>7</sup> avijjānusayo pacchimi-kassa<sup>8</sup> avijjāpariyutthānassa hetubhūto paribrahāṇāya bi-jāṅkuro viya samanantarāhetutāya. Yam pana yattha phalam<sup>9</sup> nibbattati, idam<sup>10</sup> tassa<sup>11</sup> paramparāhetutāya<sup>12</sup> hetubhūtam. Duvidho hi hetu: samanantarāhetu param-parāhetu<sup>13</sup> ca. Evam avijjāya pi duvidho hetu: samanantarāhetu paramparāhetu ca.

Yathā vā pana thālakaṇ ca<sup>14</sup> vaṭṭi<sup>15</sup> ca<sup>16</sup> telaṇ ca<sup>17</sup> dipassa<sup>18</sup> paccayabhūtam, na sabhāvahetu. Na hi sakkā thālakaṇ ca vaṭṭiṇ<sup>19</sup> ca telaṇ ca anaggikaṃ dipetum dipassa<sup>20</sup> paccayabhūtam. Dipa<sup>21</sup> viya sabhāvo hetu hoti.

Iti sabhāvo hetu, parabhāvo<sup>22</sup> paccayo, ajjhattiko hetu, bāhiro paccayo, janako hetu, pariggāhako paccayo, asā-dhāraṇo hetu, sādharāṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho<sup>23</sup>, \* paṭisandhi-attho punabbhavattho, sampalibodhattho pari-yutthānattho, asamugghātattho anusayattho, asampativedhattho avijjattho, apariññātattho viññāpassa bijattho.

Yattha avūpacchedo tattha santati, yattha santati tattha

<sup>1</sup> evam, B. S.; om. B.<sub>1</sub>. <sup>2</sup> nibbuto, S. <sup>3</sup> B.<sub>1</sub> adds la.

<sup>4</sup> makāya, B. <sup>5</sup> purimako, B.<sub>1</sub>. <sup>6</sup> makassa, B.<sub>1</sub>. S.

<sup>7</sup> balam, S. <sup>8</sup> imassa, B. <sup>9</sup> paramparam<sup>10</sup>, B.<sub>1</sub>. S.

<sup>10</sup> tuṇ, S. <sup>11</sup> B.<sub>1</sub> adds paṭiṇ ca.

<sup>12</sup> vaṭṭiṇ, B.<sub>1</sub>; vaṭṭi, S. <sup>13</sup> B.<sub>1</sub> adds paṭicca.

<sup>14</sup> dipakassa, S.; pādipassa, B. B.<sub>1</sub>. <sup>15</sup> vaṭṭi, B.<sub>1</sub>; vaṭṭi, S.

<sup>16</sup> pad<sup>17</sup>, B. <sup>17</sup> padipo, B. <sup>18</sup> S. adds hetu. <sup>19</sup> bal<sup>20</sup>, S.

nibbatti, yattha nibbatti tattha phalam, yattha phalam tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyutṭhānam, yattha pariyutṭhānam tattha asamugghāto, yattha asamugghāto tattha anusayo, yattha anusayo tattha asampāvedho, yattha asampāvedho tattha avijjā, yattha avijjā tattha sāsavam viññāṇam aparīññātam, yattha sāsavam viññāṇam aparīññātam tattha bijattho.

Sīlakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññakkhandhassa<sup>1</sup> paccayo, paññakkhandho<sup>2</sup> vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñānadassanakkhandhassa paccayo.

Titthaññutā pītaññutāya paccayo, pītaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuvīññāṇam.

Tattha cakkhu adhipateyyapaccayatāya<sup>3</sup> paccayo, rūpā ārammanapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññāṇassa paccayo sabhāvo hetu, viññāṇam<sup>4</sup> nāmarūpassa paccayo sabhāvo hetu, nāmarūpaṃ saḷāyatanaṃ paccayo sabhāvo hetu, saḷāyatanaṃ phassaṃ paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānassa paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaraṇassa paccayo sabhāvo hetu, jarāmarāṇaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassassa paccayo sabhāvo hetu, domanassaṃ upāyāsassa paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno<sup>4</sup>: —

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

<sup>1</sup> paññā°, B.

<sup>2</sup> ādhi°, B.

<sup>3</sup> S. omits this phrase.

<sup>4</sup> °kaccāyano, S.

§ 10. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūlā | ye c'ekattha pakāsītā muninā<sup>1</sup> ti.

Ekasmiṃ padaṭṭhāne yattakāni padaṭṭhānāni otaranti, sabbāni tāni samāropayitabbāni. Yathā āvatte<sup>2</sup> hāre bahu-kāni padaṭṭhānāni<sup>3</sup> otaranti<sup>4</sup>.

Tattha samāropanā catubbidhā: padaṭṭhānaṃ, vevacanaṃ, \* bhāvanā, pahānaṃ iti.

a) Tattha katamā padaṭṭhānena samāropanā?

*Sabbapāpass'<sup>5</sup> akaraṇaṃ kusalass'<sup>6</sup> ūpasāmpadā<sup>6</sup>*

*sacittapariyodapanāṃ etaṃ buddhāna sāsanaṃ ti* (Dhp. v. 183).

Tassa kiṃ padaṭṭhānaṃ?

Tiṇi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosu-caritaṃ.

Idaṃ padaṭṭhānaṃ.

Tattha yaṃ kāyikaṃ ca vācasikaṃ ca sucaritaṃ, ayaṃ sīlakkhandho. Manosucarite yā anabhijjhā abyāpādo ca, ayaṃ samādhikkhandho. Yā sammādiṭṭhi, ayaṃ pañña-kkhandho<sup>7</sup>.

Idaṃ padaṭṭhānaṃ.

Tattha sīlakkhandho ca<sup>8</sup> samādhikkhandho ca samatho, paññakkhandho<sup>7</sup> vipassanā.

Idaṃ padaṭṭhānaṃ.

Tattha samathassa phalaṃ<sup>9</sup> rāgavirāgā<sup>10</sup> cetovimutti<sup>10</sup>, vipassanāya phalaṃ<sup>9</sup> avijjāvirāgā paññāvimutti.

Idaṃ padaṭṭhānaṃ.

Vanāṃ vanathassa padaṭṭhānaṃ, kiṃ ca vanāṃ ko ca vanatho<sup>11</sup>?

Vanāṃ nāma pañca kāmagaṇā, taṃhā vanatho<sup>11</sup>.

Idaṃ padaṭṭhānaṃ.

<sup>1</sup> om. B. S.

<sup>2</sup> āvatte, B.; bhāvatte, S.

<sup>3</sup> padaṭṭhāni, B. S.

<sup>4</sup> 'ti ti, B. B.

<sup>5</sup> 'passa, all MSS.

<sup>6</sup> 'lassa upa°, B. S.

<sup>7</sup> paññā°, B.

<sup>8</sup> om. S.

<sup>9</sup> balaṃ, S.

<sup>10</sup> 'virāga°, B.

<sup>11</sup> vanapatho, B.

<sup>12</sup> vanappato, B.



Vanam nāma nimittaggāho itthi ti vā puriso ti vā,  
vanatho nāma tesam tesam<sup>1</sup> aṅgapaccaṅgānam anubyañ-  
janaggāho: aho cakkhum aho sotam aho ghānam aho  
jivhā aho kāyo iti.

Idam padatṭhānam.

Vanam nāma cha ajjhattikabāhirāni āyatanāni अपरिण-  
तāni. Yam tadubhayam paṭicca uppajjati samyojanam,  
ayam vanatho.

Idam padatṭhānam.

Vanam nāma anusayo, vanatho nāma pariyuṭṭhānam.

Idam padatṭhānam.

Tenāha Bhagavā: —

*Chetvā vanaṃ ca vanathanā cā ti* (Dhp. v. 283 c).

Ayam padatṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalam, avijjāvirāgā paññā-  
vimutti asekhaphalam.

Idam vevacanam.

Rāgavirāgā<sup>2</sup> cetovimutti anāgāmiphalam, avijjāvirāgā  
paññāvimutti aggaphalam arahattam.

Idam vevacanam.

Rāgavirāgā<sup>3</sup> cetovimutti kāmādhātusamatikkamanam,  
avijjāvirāgā paññāvimutti te-dhātukasamatikkamanam<sup>4</sup>.

Idam vevacanam.

Paññāndriyam paññābalam<sup>5</sup> adhipaññā sikkhā paññā-  
kkhandho<sup>6</sup> dhammavicayasambojjhaṅgo upekkhāsamboj-  
jhaṅgo āpam sammāditṭhi tirapā santirapā hiri vipassanā  
dhamme-āpam (Cf. p. 54).

Sabbam idam vevacanam.

Ayam vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

*Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassī viharāhi<sup>7</sup>*  
*ātāpī sampajāno satimā vineyya loke abhiññādomanassam*  
(Cf. p. 31).

<sup>1</sup> om. S.    <sup>2</sup> °virāga, B.; °virāgo, B., S.    <sup>3</sup> °virāga°, S.

<sup>4</sup> dhātusam°, B.    <sup>5</sup> °phalam, B.,    <sup>6</sup> paññā°, B.

<sup>7</sup> viharāti, B.; viharati, S.

Ātāpī ti viriyindriyam. Sampajāno ti paññindriyam. Satimā ti satindriyam. Vineyya loke abhijjhādo-manassan ti samādhindriyam.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūrim gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnam indriyānam.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā<sup>1</sup> bhāvanāpāripūrim gacchanti. Catūsu sammappa-dhānesu<sup>2</sup> bhāviyamānesu cattāro iddhipādā bhāvanāpāri-pūrim gacchanti. Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūrim gacchanti. Evam sabbe.

Kena kāraṇena?

Sabbe hi bodhaṅgamā<sup>3</sup> dhammā<sup>4</sup> bodhipakkhiyā niyyā-nikalakkhaṇena ekalakkhaṇā.

Te ekalakkhaṇattā bhāvanāpāripūrim gacchanti (Cf. p. 31).

Ayam bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsam pajahati. Kabalikāro<sup>5</sup> c'assa āhāro pariññam gacchati. Kāmapādānena ca<sup>6</sup> anupādāno bhavati. Kāmayogena ca visamyutto bhavati<sup>7</sup>. Abhijjhakāyagandhena ca<sup>8</sup> vippayujjati. Kāmasavena ca anāsavo bhavati. Kāmoghañ ca uttippo<sup>9</sup> bhavati. Rāgasallena ca visallo bhavati. Rūpupikā c'assa viññāṇaṭṭhiti<sup>10</sup> pariññam gacchati. Rūpadhātuyam<sup>11</sup> c'assa rāgo pahīno bhavati. Na ca<sup>12</sup> chandāgatim<sup>13</sup> gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsam pajahati. Phasso c'assa āhāro pariññam gacchati. Bhavupādānena ca anupādāno bhavati. Bhavayogena ca<sup>14</sup> visamyutto<sup>15</sup> bhavati. Byāpādakāyagandhena ca<sup>16</sup> vippayujjati. Bhavāsavena ca anāsavo bhavati. Bha-

<sup>1</sup> samapaṭṭh°, B.

<sup>2</sup> bojjh°, S.

<sup>3</sup> om. S.

<sup>4</sup> kabalimk°, S.

<sup>5</sup> om. B.

<sup>6</sup> hoti, B.

<sup>7</sup> om. B., S.

<sup>8</sup> utippo, B., throughout.

<sup>9</sup> dhiti, B.

<sup>10</sup> tūyā, B.

<sup>11</sup> chandā āg°, B.; chandā āg°, S.

<sup>12</sup> vippayutto, B., S.

voghañ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāpaṭṭhiti<sup>1</sup> pariññam gacchati. Vedanādhātuyam<sup>2</sup> c'assa rūgo pahino bhavati. Na ca<sup>3</sup> dosāgatim<sup>4</sup> gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsam pajahati. Viññānam c'assa āhāro pariññam gacchati. Ditthupādānena ca anupādāno bhavati. Ditthiyogena ca visamyutto<sup>5</sup> bhavati. Silabbataparāmāsakāyagandhena<sup>6</sup> ca vippayujjati. Ditthāsavena ca anāsavo bhavati. Ditthoghāṇ ca uttiṇṇo bhavati. Mānasallena ca<sup>7</sup> visallo bhavati. Saññupikā c'assa viññāpaṭṭhiti<sup>7</sup> pariññam gacchati. Saññādhātuyam c'assa rūgo pahino bhavati. Na ca bhayāgatim<sup>8</sup> gacchati.

Dhammesu dhammānupassī viharanto anattani<sup>9</sup> attā ti vipallāsam pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādupādānena<sup>10</sup> ca anupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idam saccābhiniवेशakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjoghāṇ ca uttiṇṇo bhavati. Mohasallena ca visallo bhavati. Samkhārupikā<sup>11</sup> c'assa viññāpaṭṭhiti pariññam gacchati. Samkhāradhātuyam<sup>12</sup> c'assa rūgo pahino bhavati. Na ca mohāgatim<sup>13</sup> gacchati.

Ayam pahānena samāropanā.

Tenāha āyasmā Mahākaccāno<sup>14</sup>: —

Ye dhammā yaṃ-mūlā | ye c'<sup>15</sup> ekatthā<sup>15</sup> pakāsita muninā  
te samaropayitabbā<sup>16</sup> | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhāṅgo.

<sup>1</sup> 'ditthi ti, S.

<sup>2</sup> vedanāya, B.

<sup>3</sup> om. B.

<sup>4</sup> dosā ag°, B.; dosā ag°, S.

<sup>5</sup> vippayutto, B. S.

<sup>6</sup> parāmāsa°, S.

<sup>7</sup> 'ditthi ti, B. S.

<sup>8</sup> bhayā ag°, B. S.

<sup>9</sup> anattaniye, B. S.

<sup>10</sup> attha°, B. B.

<sup>11</sup> 'rupekkhā, B.

<sup>12</sup> 'tuyā, B. S.

<sup>13</sup> mohā ag°, B. S.

<sup>14</sup> om. B. S.

<sup>15</sup> ca katthā, B.

<sup>16</sup> samā°, B. S.



B.

# Hārasampāta.

\*

## § 1. Desanā-hārasampāta.

Sojasa hārā paṭhamam | disalocanena<sup>1</sup> disā viloketvā  
saṃkhippiya añkusena hi | nayehi tili<sup>2</sup> niddise<sup>3</sup> suttan ti  
vuttā.

Tassā niddeso kuhiṃ daṭṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

*Arakkhitena cittena micchādītṭhihatena ca*

*thīnamiddhābhībhūtena vasaṃ Mārassa gacchati ti* (Cl.  
Ud. p. 39).

Arakkhitena cittenā ti kiṃ desayati?

Pamādam. Tam Maccuno padam.

Micchādītṭhihatena cā ti micchādītṭhihatam nāma  
vuccati<sup>4</sup>, yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiṃlakkaḥo?

Viparitagāhalakkaḥo vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññam, cittaṃ, dītṭhim iti.

\*

So kuhiṃ vipallāsayati?

Catūsu attabhāvavattḥūsu.

Rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ  
attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Evaṃ vedanaṃ<sup>5</sup>  
| pe<sup>6</sup> | saññam saṃkhāre viññāṇam attato samanupassati  
viññāṇavantaṃ vā attānaṃ attani vā viññāṇam viññā-  
pasmiṃ vā attānaṃ.

Tattha rūpaṃ paṭhamam vipallāsavatthu<sup>7</sup>: asubhe subhan  
ti, vedanā dutiyaṃ vipallāsavatthu: dukkhe sukhan ti,  
saññā saṃkhārā ca tatiyaṃ vipallāsavatthu<sup>7</sup>: anattani attā  
ti, viññāṇam catutthaṃ vipallāsavatthu<sup>7</sup>: anicce niccan ti.

<sup>1</sup> disā°, B. S. Com.

<sup>2</sup> tili, B. S.

<sup>3</sup> niddese, all MSS. exc. Com.

<sup>4</sup> pavuccati, S.

<sup>5</sup> vedanā, S.

<sup>6</sup> pa, B.; la, B.

<sup>7</sup> vatthum, S.

<sup>8</sup> vatthum, B. S.

\* Dve dhammā cittassa saṃkilesā: taṇhā ca avijjā ca.

Taṇhānivutaṃ cittaṃ dvīhi vipallāsehi vipallāsiyati: asubhe subhan ti dukkhe sukhan ti. Diṭṭhīnivutaṃ cittaṃ dvīhi vipallāsehi vipallāsiyati: anicce niccan ti anattani<sup>1</sup> attā ti.

Tattha yo diṭṭhīvipallāso, so<sup>2</sup> atitaṃ rūpaṃ attato sam-anupassati, atitaṃ vedanaṃ | pe<sup>3</sup> | atitaṃ saññaṃ attito saṃkhāre atitaṃ viññāpaṃ attato samanupassati.

Tattha yo taṇhāvipallāso, so<sup>4</sup> anāgataṃ rūpaṃ abhinandati anāgataṃ vedanaṃ | pe<sup>5</sup> | anāgataṃ<sup>6</sup> saññaṃ anāgate<sup>7</sup> saṃkhāre anāgataṃ<sup>8</sup> viññāpaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānivarāṇānaṃ taṇhāsamyogajanānaṃ pubbā<sup>9</sup> koṭi<sup>10</sup> na paññāyati. Sandhāvantaṇaṃ saṃsarantaṇaṃ sakim nirayaṃ sakim tiracchānayaṇim sakim pettivisayaṃ sakim asurakāyaṃ sakim deve sakim manusse<sup>11</sup>.

Thinamiddhābhībhūtenā ti thināṃ nāma yā cittassa akallatā akammaniyatā, middham nāma yaṃ kāyassa lnattaṃ. Vasam Mārassa gacchati ti kilesamārassa ca sattamārassa<sup>12</sup> ca vasaṃ gacchati.

So hi nivuto saṃsārābhīmukho hoti.

Imāni Bhavagatā dve saccāni deṣitāni: dukkhaṃ samu-dayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca pariñānāti yena ca pajahati, ayaṃ maggo. Yaṃ taṇhāya avijjāya<sup>13</sup> ca pahānaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Arakkhiteṇa cittenā ti.

Tenāhāyasmā Mahākaccāno<sup>14</sup>: —

Assāḍādinavatā ti.

Niyutto desanā-hārasampāto<sup>15</sup>.

<sup>1</sup> °niye, S.    <sup>2</sup> om. S.    <sup>3</sup> pa, B.; la, B.    <sup>4</sup> om. B.

<sup>5</sup> pa, B.; la, B.; om. S.; B, continues: saṃkhāre vi<sup>16</sup> abhi<sup>17</sup>

<sup>6</sup> pubba<sup>18</sup>, B. B.    <sup>7</sup> manuse, B.    <sup>8</sup> satthu<sup>19</sup>, S.

<sup>9</sup> avijjā, B.    <sup>10</sup> om. B. S.    <sup>11</sup> hāro s<sup>20</sup>, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo<sup>1</sup>-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi akusalā pi.

Akusalā saṃsāragāmini, kusalā apacaya-gāmini pahāna-taṇhā.

Māno pi duvidho: kusalo pi<sup>2</sup> akusalo pi. Yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo.

Tattha yaṃ<sup>3</sup> nekkhamasitaṃ domanassaṃ 'kudassu'<sup>4</sup> nā-māhaṃ<sup>5</sup> taṃ āyatanam sacchikatvā upasampajja viharissaṃ, yaṃ ariyā santaṃ<sup>6</sup> āyatanam sacchikatvā upasampajja viharanti<sup>7</sup> ti, tassa uppajjati piḥā piḥāpaccaya<sup>8</sup> doma-nassaṃ, ayaṃ taṇhā kusalā. Rāgavirāgā<sup>9</sup> cetovimutti<sup>10</sup>, tādā-rammaṇā kusalā. Avijjāvirāgā paññāvimutti.

Tassā ko pavicayo?

Aṭṭhamaggaṅgāni: sammādiṭṭhi sammāsaṃkappo sammā-vācā sammakammanto sammā-ājīvo sammāvāyāmo sammā-sati sammāsamādhi<sup>11</sup>.

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-samannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodā-taṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu<sup>12</sup> kammaniyaṃ tṭhitaṃ<sup>13</sup> āneñjapattaṃ<sup>14</sup>. So tattha aṭṭhavidhaṃ adhi-gacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇaṃ<sup>15</sup>, yato anaṅgaṇaṃ<sup>16</sup> tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu<sup>17</sup>, yato mudu<sup>18</sup> tato kammaniyaṃ, yato kammaniyaṃ tato tṭhitaṃ<sup>19</sup>, yato tṭhitaṃ<sup>20</sup> tato āneñjapattaṃ<sup>21</sup>.

<sup>1</sup> vicaya, B.

<sup>2</sup> B. adds ca.

<sup>3</sup> om. S.

<sup>4</sup> kudāsu, B. B.; kudāssu, Com.

<sup>5</sup> nāma taṃ, S.

<sup>6</sup> sannaṃ, B.

<sup>7</sup> 'ti (without ti), B.

<sup>8</sup> piḥa<sup>9</sup>, B.

<sup>9</sup> 'virāga<sup>10</sup>, S.

<sup>10</sup> 'dhi ti, S.

<sup>11</sup> muduṃ, B.

<sup>12</sup> dhitam, B.

<sup>13</sup> ānañja<sup>14</sup>, S.; ānañca<sup>15</sup>, B.

<sup>14</sup> 'nam, S.

<sup>15</sup> muduṃ, S.

<sup>16</sup> nitṭhitaṃ, S.

<sup>17</sup> ānañja<sup>18</sup>, S.; ānañca<sup>19</sup>, B.



Tattha añgaṇā<sup>1</sup> ca upakkilesā ca, tadubhayam taṇhā-pakkho, yā ca iñjanā yā ca cittassa atṭhiti<sup>2</sup>, ayam diṭṭhi-pakkho.

Cattāri indriyāni: dukkhindriyam domanassindriyam sukhindriyam somanassindriyaṇ ca catutthajjhāne nirujjanti. Tassa upekkhindriyam avasiṭṭham bhavati. So uparimam samāpattim santato manasikaroti. Tassa uparimam samāpattim santato manasikaroto catutthajjhāne olārikā<sup>3</sup> saññā saṇṭhahati<sup>4</sup> ukkaṇṭhā ca paṭighasaññā. So sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā<sup>5</sup> nānattasaññānam amanāsikārā anantam ākāsam iti ākāsañācāyatanaśamāpattim sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññāvokāro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbattham gacchati.

Evam samādhī. Tassa samāhitassa obhāso antaradhāyati dassanaṇ ca rūpanam.

So samādhī chaḷaṅgasamānāgato paccavekkhitabbo: anabhijjhāsahagatam me mānasam sabbaloke, abyāpannam me cittaṃ sabbasattesu, āraddham me viriyam pagga-hitam, passaddho me kāyo asāraddho, samāhitam me cittaṃ avikkhittam, upatṭhitaṃ me sati<sup>6</sup> asammutṭhā<sup>7</sup>.

Tattha yaṇ ca anabhijjhāsahagatam mānasam sabbaloke yaṇ ca abyāpannam cittaṃ sabbasattesu yaṇ ca āraddham viriyam pagga-hitam yaṇ ca samāhitam cittaṃ avikkhittam, ayam samatho, yo passaddho kāyo asāraddho ayam samādhiparikkhāro, yā upatṭhitaṃ sati asammutṭhā<sup>8</sup> ayam vipassanā.

\* So samādhī pañcavidhena<sup>9</sup> veditabbo.

Ayam samādhī paccuppannasukho ti. Iti 'ssa paccattam eva ñānadassanam paccupatṭhitam bhavati<sup>10</sup>. Ayam samādhī āyatisukhavipāko ti. Iti 'ssa paccattam eva ñānadassanam<sup>11</sup> paccupatṭhitam bhavati. Ayam samādhī ariyo nirāmiso ti. Iti

<sup>1</sup> 'nā, S.      <sup>2</sup> atṭhiti, B.

<sup>3</sup> olārika<sup>o</sup>, B.; olāri, S.

<sup>4</sup> saṇṭhāti, B.

<sup>5</sup> atthag<sup>o</sup>, S.

<sup>6</sup> B. adds hoti.

<sup>7</sup> asamutṭhā, B.; S.

<sup>8</sup> asamu<sup>o</sup>, B.; appamutṭhā, S.

<sup>9</sup> vividhena, B.

<sup>10</sup> om. S.

<sup>11</sup> viññāṇa<sup>o</sup>, S.

'ssa paccattam eva ñāpadassanam paccupatthitam bhavati. Ayam samādhi akāpurisasevito ti. Iti 'ssa paccattam eva ñāpadassanam paccupatthitam bhavati. Ayam samādhi santo c'eva paṇito ca paṭipassaddhiladdho<sup>1</sup> ca<sup>2</sup> ekodibhāvādhigato ca<sup>3</sup> na sasamkhāraniggayha<sup>4</sup>-vāriyāvaṇo<sup>5</sup> cā ti. <sup>6</sup> Iti 'ssa paccattam eva ñāpadassanam paccupatthitam bhavati. Tam kho paṇi<sup>7</sup>s imam<sup>8</sup> samādhim sato samāpajjāmi sato vutthahāmi ti. Iti 'ssa paccattam eva ñāpadassanam paccupatthitam bhavati.

Tattha yo ca samādhi paccuppannasukho<sup>6</sup> yo ca samādhi āyatisukhavipāko ayam samatho, yo ca samādhi ariyo nirāmiso yo ca samādhi akāpurisasevito<sup>7</sup> yo ca samādhi santo c'eva paṇito ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasamkhāraniggayha<sup>4</sup>-vāriyāvaṇo ca<sup>2</sup> yaṁ cāham tam kho paṇi<sup>7</sup>s imam<sup>8</sup> samādhim sato samāpajjāmi sato vutthahāmi ti ayam vipassanā.

So samādhi pañcavidhena veditabbo: pitipharanā<sup>9</sup>,<sup>10</sup> sukhapharanā<sup>11</sup>, cetopharanā<sup>12</sup>, ālokapharanā<sup>13</sup>, paccavekkhanānimittam.

Tattha yo ca pitipharano yo ca sukhapharano yo ca cetopharano ayam samatho, yo ca ālokapharano yaṁ ca paccavekkhanānimittam ayam vipassanā.

Dasa kasināyatanāni: paṭhavikasinam, āpokasinam, tejo-<sup>14</sup> kasinam, vāyokasinam, nilakasinam, pitakasinam, lolūtakasinam, odātakasinam, ākāsakasinam, viññāpakasinam.

Tattha yaṁ ca paṭhavikasinam yaṁ ca āpokasinam, evam sabbam, yaṁ ca odātakasinam, imāni aṭṭha kasināni samatho, yaṁ ca ākāsakasinam yaṁ ca viññāpakasinam, ayam vipassanā.

Evam sabbo ariyo<sup>15</sup> maggo<sup>16</sup>.

Yena yena ākārena vutto, tena tena samathavipassanena <sup>17</sup> yojayitabbo<sup>18</sup>.

<sup>1</sup> passaddha<sup>1</sup>, B. B.<sup>2</sup> om. B.

<sup>2</sup> saṅkhāra<sup>2</sup>, B.; ca samkh<sup>2</sup>, S. <sup>3</sup> to, B. S.

<sup>3</sup> paṇitam, B. <sup>4</sup> sampanna<sup>4</sup>, S.

<sup>5</sup> S. continues: pe | yaṁ cāham. <sup>6</sup> saṅkhāra<sup>6</sup>, B.

<sup>7</sup> ariya<sup>7</sup>, B. <sup>8</sup> hitabbo, B.

Te<sup>1</sup> tīhi<sup>2</sup> dhammehi saṃgahitā: aniccatāya, dukkhatāya, anattatāya.

\* So samathavīpassanaṃ bhāvayamāno tīpi vimokkhamukhāni bhāvayati, tīpi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

\* Rāgacarito puggalo animittena vimokkhamukhena niyyāti<sup>3</sup>, adhiccittasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ<sup>4</sup> phassaṃ anupagacchanto sukhaṃ vedanaṃ parijānanto rāgamalaṃ pavāhanto rāgarajaṃ nidhunanto rāgaviṣaṃ vanto<sup>5</sup> rāgaggiṃ nibbāpento rāgasallaṃ uppāpento<sup>6</sup> rāgajaṃ vijāpento<sup>6</sup>.

Dosaacarito puggalo appanīhitena vimokkhamukhena niyyāti<sup>7</sup>, adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ parijānanto dosamalaṃ pavāhanto<sup>8</sup> dosarajaṃ nidhunanto dosaviṣaṃ vanto<sup>9</sup> dosaggiṃ nibbāpento dosasallaṃ uppāpento<sup>9</sup> dosajaṃ vijāpento.

Mohacarito puggalo suññatavimokkhamukhena niyyāti<sup>10</sup>, adhipaññāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto<sup>11</sup> adukkhamasukhavedaniyaṃ<sup>12</sup> phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ parijānanto mohamalaṃ pavāhanto<sup>13</sup> moharajaṃ nidhunanto mohaviṣaṃ vanto<sup>14</sup> mohaggiṃ nibbāpento mohasallaṃ uppāpento mohajaṃ vijāpento.

\* Tattha suññatavimokkhamukhaṃ<sup>15</sup> paññakkhandho<sup>16</sup>, animittavimokkhamukhaṃ samādhikkhandho, appanīhita-vimokkhamukhaṃ silakkhandho.

So tīpi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

<sup>1</sup> tehi tehi, B.; tehi ca, S.      <sup>2</sup> niyyāti, B.

<sup>3</sup> sukhaṃ vedaniyaṃ, S.      <sup>4</sup> vanto, B.

<sup>5</sup> ovento, S.      <sup>6</sup> jāpento, B.      <sup>7</sup> ovento, B.

<sup>8</sup> vanto, B. S.      <sup>9</sup> ovento, B. S.      <sup>10</sup> vija°, B.

<sup>11</sup> asukhaṃ ve°, B.      <sup>12</sup> vanto, B. B.

<sup>13</sup> suññata-avi°, S.      <sup>14</sup> paññā°, B.



Tattha yā ca<sup>1</sup> sammāvācā yo ca sammākammanto yo ca sammā-ājivo ayaṃ silakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayaṃ samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsamkappo ayaṃ paññakkhandho<sup>2</sup>.

Tattha: silakkhandho ca samādhikkhandho ca samatho, \* paññakkhandho<sup>3</sup> vipassanā.

Yo samathavipassanam bhāveti, tassa dve bhavaṅgāni bhāvanam gacchanti: kāyo cittaṃ ca, bhavanirodhagāminī paṭipadā dve padāni: sīlam samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasilo bhāvitacitto bhāvitapañño.

Kāye bhāviyamāne dve dhammā bhāvanam gacchanti: sammākammanto sammāvāyāmo ca, sīle bhāviyamāne dve dhammā bhāvanam gacchanti: sammāvācā sammā-ājivo ca<sup>4</sup>, citte bhāviyamāne dve dhammā bhāvanam gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanam gacchanti: sammādiṭṭhi sammāsamkappo ca.

Tattha yo ca sammākammanto yo ca<sup>5</sup> sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasamgaho so kāye bhāvite bhāvanam gacchati, yo cittasamgaho so citte bhāvite bhāvanam gacchati.

So<sup>6</sup> samathavipassanam bhāvayanto pañcavidham adhi-gamam adhigacchati<sup>7</sup>: khippādhigamo ca hoti vimuttādhigamo ca hoti mahādhigamo<sup>8</sup> ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca<sup>9</sup> mahādhigamo<sup>10</sup> ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā \* ovādena sāvake na visamvādayati. So tividham: idam

<sup>1</sup> om. S. <sup>2</sup> paññā, B.

<sup>3</sup> from tattha to paññakkhandho is missing in S.

<sup>4</sup> vā, B. <sup>5</sup> yo, S. <sup>6</sup> gacchati, B.

<sup>7</sup> samādhigamo, B. <sup>8</sup> om. B.

karotha, iminā upāyena karotha, idam vo kurumānānam hitāya sukhāya bhavissati.

1. So tathā ovaḍito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpuṇissati ti n'etaṃ ṭhānam vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandham aparipūrayanto taṃ bhūmiṃ anupāpuṇissati ti n'etaṃ ṭhānam vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandham paripūrayanto<sup>1</sup> taṃ<sup>2</sup> bhūmiṃ anupāpuṇissati ti ṭhānam etaṃ vijjati. Sammāsambuddha te<sup>3</sup> sato<sup>3</sup> ime dhammā anabhisambuddhā ti n'etaṃ ṭhānam vijjati. Sabbāsavaparikkhīnassa te<sup>3</sup> sato<sup>3</sup> ime āsavā aparikkhīnā ti n'etaṃ ṭhānam vijjati. Yassa te atthāya dhammo desito so na niyyāti<sup>4</sup> takkarassa sammādukkhakkhayāyā ti n'etaṃ ṭhānam vijjati. Sāvako kho pana te dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacāri so pubbena aparāṃ uḷāraṃ viśesādhigamaṃ<sup>5</sup> na sacchikarissati ti n'etaṃ ṭhānam vijjati. Ye kho pana dhammā antarāyikā te paṭisevato<sup>6</sup> nālaṃ antarāyāyā<sup>7</sup> ti n'etaṃ ṭhānam vijjati. Ye kho pana dhammā aniyānikā<sup>8</sup> te niyyanti<sup>9</sup> takkarassa sammādukkhakkhayāyā<sup>10</sup> ti n'etaṃ ṭhānam vijjati. Ye kho pana dhammā niyyānikā te niyyanti<sup>9</sup> takkarassa sammādukkhakkhayāyā<sup>10</sup> ti ṭhānam etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātum anupāpuṇissati ti n'etaṃ ṭhānam vijjati. Ditṭhisampanno<sup>11</sup> \* mātarāṃ jīvītā voropeyya hatthehi vā pādehi vā suhatāṃ kareyyā ti n'etaṃ ṭhānam vijjati. Puthujjano mātarāṃ jīvītā voropeyya hatthehi vā pādehi vā suhatāṃ kareyyā ti ṭhānam etaṃ vijjati. Evaṃ pitarāṃ, arahantāṃ, bhikkhūṃ. Ditṭhisampanno puggalo saṃghaṃ<sup>12</sup> bhindeyya saṃghe vā saṃgharājīṃ janeyyā ti n'etaṃ ṭhānam vijjati. Puthujjano

<sup>1</sup> pūray°, S.

<sup>2</sup> om. S.

<sup>3</sup> desato, S.

<sup>4</sup> niyāti, S.

<sup>5</sup> °gamanam, B.

<sup>6</sup> °sovanato, B.

<sup>7</sup> antarāyā, B. S.

<sup>8</sup> anyā°, S.

<sup>9</sup> niyyanti, S.

<sup>10</sup> °kkhayā, S.

<sup>11</sup> For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balās), see M. I, p. 69 sqq.

<sup>12</sup> B, adds vā.

sangham<sup>2</sup> bhindeyya sanghe vā sangharājim janeyyā ti  
 thānam etaṃ vijjati. Dīṭṭhisampanno Tathāgatassa duṭṭha-  
 citto lohitaṃ uppādeyya, parinibbutassa vā Tathāgatassa  
 duṭṭhacitto thūpaṃ bhindeyyā ti n'etaṃ thānam vijjati.  
 Puthujjano Tathāgatassa duṭṭhacitto lohitaṃ uppādeyya  
 parinibbutassa vā<sup>3</sup> Tathāgatassa duṭṭhacitto thūpaṃ bhin-  
 deyyā ti thānam etaṃ vijjati. Dīṭṭhisampanno aññaṃ  
 Satthāraṃ apadiseyya apī jīvitaheṭu ti n'etaṃ thānam  
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti<sup>4</sup> thā-  
 nam etaṃ vijjati. Dīṭṭhisampanno ito bahiddhā aññaṃ  
 dakkhiṇeyyaṃ pariyeseyyā ti n'etaṃ thānam vijjati. Puthuj-  
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti  
 thānam etaṃ vijjati. Dīṭṭhisampanno kutūhalamaṅgalena<sup>5</sup>  
 suddhiṃ pacceyyā ti n'etaṃ thānam vijjati. Puthujjano  
 kutūhalamaṅgalena suddhiṃ pacceyyā ti thānam etaṃ  
 vijjati. Itthi rājā cakkavatti siyā ti n'etaṃ thānam vijjati.  
 Puriso rājā cakkavatti siyā ti thānam etaṃ vijjati. Itthi  
 Sakko devānam indo siyā ti n'etaṃ thānam vijjati. Puriso  
 Sakko devānam indo siyā ti thānam etaṃ vijjati. Itthi  
 Māro pāpimā siyā ti n'etaṃ thānam vijjati. Puriso Māro  
 pāpimā siyā ti thānam etaṃ vijjati. Itthi Mahābrahmā  
 siyā ti n'etaṃ thānam vijjati. Puriso Mahābrahmā siyā<sup>6</sup>  
 ti thānam etaṃ vijjati. Itthi Tathāgato arahaṃ sammā-  
 sambuddho<sup>7</sup> siyā ti n'etaṃ thānam vijjati. Puriso Tathā-  
 gato arahaṃ sammāsambuddho siyā ti thānam etaṃ vijjati.  
 Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ  
 ekissā lokadhātuyā uppajjeyyū<sup>8</sup> dhammaṃ vā deseyyū  
 ti n'etaṃ thānam vijjati. Eko<sup>9</sup> vā Tathāgato arahaṃ  
 sammāsambuddho ekissā lokadhātuyā uppajjissati<sup>10</sup> dham-  
 maṃ vā<sup>11</sup> desissati ti thānam etaṃ vijjati. Tīppaṃ ducca-  
 ritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti  
 n'etaṃ thānam vijjati. Tīppaṃ duccaritānaṃ anīṭṭho  
 akanto apiyo amanāpo vipāko bhavissati ti thānam etaṃ

<sup>2</sup> B. adds vā.      <sup>3</sup> om. B.      <sup>4</sup> S. adds jīvitaheṭu ti.

<sup>5</sup> S. continues: ekissā lokadhātuyā uppajjissati dhammaṃ  
 desissati ti th<sup>o</sup> etaṃ vi<sup>o</sup> and so on.

<sup>6</sup> om. B., S.



vijjati. Tinnam<sup>1</sup> sucaritānam anitt<sup>2</sup>ho akanto apiyo amanāpo vipāko bhavissati ti n'etam thānam vijjati. Tinnam sucaritānam ittho kanto piyo manāpo vipāko bhavissati ti thānam etam vijjati<sup>3</sup>. Aññataro samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattam pubbaṅgamaṃ katvā pañca nivarane appahāya cetaso upakkilese paññāya dubbalikarane catūsu satipatthānesu anupatthitasati viharanto satta bojjhaṅge abhāvayitvā anuttaram sammāsambodhiṃ abhisambujjhissati ti n'etam thānam vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane catūsu satipatthānesu upatthitasati viharanto satta bojjhaṅge bhāvayitvā anuttaram sammāsambodhiṃ abhisambujjhissati ti thānam etam vijjati.

\* Yam ettha ñāṇaṃ hetuso thānaso anodhiso<sup>4</sup>, idaṃ vuccati thānūthāna-ñāṇaṃ paṭhamam Tathāgatabalam iti.

2. Thānāthānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evaṃ Bhagavā āha: —

*Sabbe sattā marissantī, maraṇaṃ taṃ hi jīvitaṃ  
yathākammaṃ gamissantī puññapāpaphalūpagā  
nirayaṃ pāpakammantā puññakammā ca suggatīṃ<sup>5</sup>*

(S. I, p. 97).

*Apāre ca maggaṃ bhāvetvā<sup>6</sup> parinibbanti anāsavaṃ ti.*

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavattitā ca. Marissantī ti dvīhi maraṇehi: dandhamaraṇena<sup>7</sup> ca adandhamaraṇena<sup>8</sup> ca<sup>9</sup>. Sakkāyapariyāpannānam adandhamaraṇaṃ, sakkāyavattitānam dandhamaraṇaṃ. Maraṇaṃ taṃ hi jīvitaṃ ti khayā āyussa indriyānaṃ uparodhā jīvitapariyānto maraṇapariyānto. Yathākammaṃ gamissantī ti kammasa katā. Puññapāpaphalūpagā ti kammānaṃ phaladassāvitā ca avippavāso ca. Nirayaṃ pāpakammantā ti apuññasamkhārā. Puññakammā ca suggatī<sup>7</sup> ti

<sup>1</sup> missing in B.

<sup>2</sup> bhāvitvā, B.

<sup>3</sup> suga<sup>3</sup>, all MSS.

<sup>4</sup> anādiso, S.

<sup>5</sup> carapena, S.

<sup>6</sup> sug<sup>6</sup>, B. B.

<sup>7</sup> om. S.

puññasamkhārā sugatīm gamissantī. Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti sabbasamkhārānaṃ samatikkamanam. Tenāha Bhagavā: — Sabbe | pe<sup>1</sup> | anāsavā ti.

Sabbe sattā marissantī, maraṇaṃ taṃ hi jīvitaṃ yathākammaṃ gamissantī puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti āgāhā<sup>2</sup> ca nijjhāma<sup>3</sup> ca paṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissantī, maraṇaṃ taṃ hi jīvitaṃ yathākammaṃ gamissantī puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti ayaṃ samkilesa. Evaṃ saṃsāraṃ nibbattayati<sup>4</sup>. Sabbe sattā marissantī | pe<sup>4</sup> | nirayaṃ pāpakammantā ti ime tayo vattā: dukkhavatto, kammavatto, kilesavatto<sup>5</sup>. Apare ca maggaṃ bhāvetvā<sup>6</sup> parinibbanti anāsavā ti<sup>7</sup> tippaṃ vattānaṃ vivaṭṭanā. Sabbe sattā marissantī | pe<sup>7</sup> | nirayaṃ pāpakammantā ti ādinavo. Puññakammā ca suggatin<sup>8</sup> ti assādo. Apare ca maggaṃ bhāvetvā<sup>9</sup> parinibbanti anāsavā ti nissaraṇaṃ. Sabbe sattā marissantī | pe<sup>8</sup> | nirayaṃ pāpakammantā ti hetu ca phalaṃ ca. Pañcakkhandhā<sup>10</sup> phalaṃ, taṇhā hetu. Apare ca maggaṃ bhāvetvā<sup>11</sup> parinibbanti anāsavā ti maggo ca phalaṃ ca. Sabbe sattā marissantī | pe<sup>10</sup> | nirayaṃ pāpakammantā ti ayaṃ samkilesa. So<sup>11</sup> samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccharītasamkilesa ti.

Tattha taṇhāsamkilesa tihi taṇhāhi niddisītabbo<sup>12</sup>: kāmataṇhāya, bhavatāṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjhosito, tena ten' eva niddisītabbo. Tassā vitthāro: chattiṃsāya taṇhāya jāliniyā vicarītāni.

Tattha diṭṭhisamkilesa uccheda-sassatena niddisītabbo. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

<sup>1</sup> pa, B. B.

<sup>2</sup> ag<sup>o</sup>, B.

<sup>3</sup> <sup>o</sup>ttiyati, B., S.

<sup>4</sup> pa, B.; *em.* B.

<sup>5</sup> *om.* S.

<sup>6</sup> <sup>o</sup>vitvā, B.

<sup>7</sup> pa, B.; *om.* B., S.

<sup>8</sup> suga<sup>o</sup>, *all MSS.*

<sup>9</sup> khandhā, B.

<sup>10</sup> B. *in full*; *om.* B.

<sup>11</sup> niddissī<sup>o</sup>, B.

'idam eva saccam, mogham aññan' ti, tena ten' eva niddi-sitabbo. Tassā vitthāro: dvāsaṭṭhi dīṭṭhigatāni<sup>1</sup>.

Tattha duccaritasamkilesa cetanācetasikakammena niddi-sitabbo<sup>2</sup>, tihi duccaritehi: kāyaduccaritena, vaci-duccaritena, manoduccaritena. Tassa vitthāro: dasa akusalakamma-pathā<sup>3</sup>.

Apare ca maggam bhāvetvā parinibbanti anāsavā ti idaṃ vodānam. Tayidaṃ vodānam tividham: taphāsam-kilesa samathena visujjhati, so samatho samādhikkhandho, dīṭṭhisamkilesa vipassanāya visujjhati<sup>4</sup>, sā vipassanā pañ-ñakkhandho<sup>5</sup>, duccaritasamkilesa sucaritena visujjhati, tam sucaritaṃ silakkhandho.

Sabbe sattā marissanti, maraṇam tam hi jivitaṃ yathākammaṃ gamissanti puññapāpaphalūpagā nirayaṃ pāpakammantā ti apuññapaṭipadā.

Puññakammā ca suggatā<sup>6</sup> ti puññapaṭipadā.

Apare ca maggam bhāvetvā parinibbanti anāsavā ti puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayaṃ ekā paṭipadā sabbatthagāmini, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayaṃ \* tattha<sup>7</sup>-tattha<sup>7</sup>-gāminipaṭipadā.

Tayo rāsi: micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattani-yato rāsi ekā paṭipadā: tattha<sup>8</sup>-tattha<sup>8</sup>-gāmini. Tattha<sup>9</sup> yo aniyato rāsi, ayaṃ sabbatthagāminipaṭipadā.

Kena kāraṇena?

Paccayaṃ labhanto niraye upapajjeyya, paccayaṃ la-bhanto tiracchānayanonisu upapajjeyya, paccayaṃ labhanto

<sup>1</sup> °gatā ti, B.

<sup>2</sup> niddissi°, B.

<sup>3</sup> kusala°, S.

<sup>4</sup> °ti ti, S.

<sup>5</sup> pañña°, B.

<sup>6</sup> suga°, all MSS.

<sup>7</sup> tathattha, B.; tatthatta, S.; tatthatattha, B., Com.

<sup>8</sup> tathattha, B.; tatthatta, B., S.

<sup>9</sup> ettha, B.; tatthatta, S.



pettivisayesu upapajjeyya, paccayam labhanto asuresu upapajjeyya, paccayam labhanto devesu upapajjeyya, paccayam labhanto manussesu upapajjeyya, paccayam labhanto parinibbāyeyya. Tasmāyam<sup>1</sup> sabbatthagāminipatipadā.

Yam ettha nāpam hetuso thānaso anodhiso<sup>2</sup>, idam vuccati sabbatthagāminipatipadā-nāpam dutiyam Tathāgatabalam iti.

3. Sabbatthagāminipatipadā anekadhātu-loko. Tattha<sup>3</sup>-tattha<sup>4</sup>-gāminipatipadā nānadhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhūdhātu rūpadhātu cakkhuvīññāpadhātu, sotadhātu saddadhātu sotavīññāpadhātu, ghānadhātu gandhadhātu ghānavīññāpadhātu, jivhādhātu rasadhātu jivhāvīññāpadhātu, kāyadhātu phoṭṭhabbadhātu kāyavīññāpadhātu, manodhātu dhammadhātu manovīññāpadhātu, paṭhavīdhātu apodhātu tejodhātu vāyodhātu ākāsadhātu vīññāpadhātu, kāmādhātu byāpādhātu vihiṃsādhātu, nekkhammadhātu<sup>5</sup> abyāpādhātu avihiṃsādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃskhāradhātu nibbānadhātu: ayam anekadhātu-loko.

Tattha katamo nānadhātu-loko?

Aññā cakkhūdhātu aññā rūpadhātu aññā cakkhuvīññāpadhātu<sup>6</sup>. Evaṃ sabbā<sup>7</sup>. Aññā nibbānadhātu.

Yam ettha nāpam hetuso thānaso<sup>8</sup> anodhiso, idam vuccati anekadhātu-nānadhātu-nāpam tatiyam Tathāgatabalam iti.

4. Anekadhātu<sup>9</sup>-nānadhātu kassa lokassa?

Yam yad eva dhātum sattā adhimuccanti, tam tad eva adhiṭṭhahanti abhinivisanti<sup>10</sup>, keci rūpadhimuttā keci saddādhimuttā keci gandhadhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammadhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci hinā-

<sup>1</sup> tasmā ayam, B.

<sup>2</sup> ediso, B.

<sup>3</sup> tathattha, B. S.

<sup>4</sup> nekkhama<sup>5</sup>, B. Com.

<sup>5</sup> B, *adda* pa.

<sup>6</sup> sabbāni, B.; sabbam, S.

<sup>7</sup> om. B., S.

<sup>8</sup> evam anekā<sup>9</sup>, B., S.

<sup>9</sup> vesanti, B.; vissanti, S.

dhimuttā keci paṇitādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yaṃ ettha nāpaṃ hetuso tñānaso<sup>1</sup> anodhiso 'ayaṃ veneyyo ayaṃ na<sup>2</sup> veneyyo<sup>3</sup> ayaṃ saggaḡāmi ayaṃ dugga-tigāmi<sup>4</sup> ti, idaṃ vuccati sattānaṃ nānādhimuttikata-nāpaṃ catuttham Tathāgatabalaṃ iti.

5. Te yathādhimuttā ca bhavanti?

Taṃ taṃ kammaśamādānaṃ samādiyanti, te chabbidham kammaṃ samādiyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ<sup>5</sup> duvidham: samsāragāmi<sup>6</sup> ca<sup>7</sup> nibbānagāmi<sup>8</sup> ca.

\* Tattha yaṃ lobhavasena dosavasena mohavasena ca<sup>9</sup> kammaṃ karoti, idaṃ kammaṃ kaṇhaṃ kaṇhavipākam. Tattha yaṃ saddhāvasena viriyavasena<sup>10</sup> ca<sup>11</sup> kammaṃ karoti, idaṃ kammaṃ sukkam sukkavipākam. Tattha yaṃ lobhavasena<sup>12</sup> dosavasena ca<sup>13</sup> mohavasena<sup>14</sup> saddhāvasena ca<sup>15</sup> kammaṃ karoti, idaṃ kammaṃ kaṇhasukkam kaṇhasukkvipākam. Tattha yaṃ viriyavasena paññāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇham asukkam akaṇhasukkvipākam<sup>16</sup> kammuttamaṃ kammaseṭṭham kammakkhayaṃ samvattati (Cf. M. I, p. 389 sqq.).

Cattāri kammaśamādānāni: atthi kammaśamādānaṃ paccuppannasukhaṃ āyatiṃ<sup>17</sup> ca<sup>18</sup> dukkhavipākam, atthi kammaśamādānaṃ paccuppannadukhaṃ āyatiṃ<sup>19</sup> ca<sup>20</sup> sukhavipākam, atthi kammaśamādānaṃ paccuppannadukhaṃ e'eva āyatiṃ<sup>21</sup> ca dukkhavipākam, atthi kammaśamādānaṃ paccuppannasukhaṃ e'eva āyatiṃ<sup>22</sup> ca sukhavipākam, yaṃ evaṃ jātiyakam kammaśamādānaṃ.

\* Iminā puggalena akusalakammaśamādānaṃ upacitam  
\* avipakkam vipākāya paccupaṭṭhitam, na ca bhabbo abhinibbidhāgantun<sup>23</sup> ti.

<sup>1</sup> om. B., S. <sup>2</sup> aven°, B., <sup>3</sup> vibhajja°, S.; visajja°, B. B.

<sup>4</sup> °gāmini, B. B. <sup>5</sup> om. B.; B., S. add paññāvasena.

<sup>6</sup> om. B. Com.; S. puts ca before paññā° <sup>7</sup> S. adds ca.

<sup>8</sup> om. B. B. <sup>9</sup> B., S. add ca.

<sup>10</sup> B., S. add viriyavasena ca. <sup>11</sup> S. inserts kammaṃ.

<sup>12</sup> °ti, B. S. <sup>13</sup> om. B. S. <sup>14</sup> °dā°, all MSS. exc. Com.

Tam Bhagavā na ovadati, yathā Devadattam Kokālikam \*  
Sunakkhattam Licchaviputtam, ye vā pan' aññe pi sattā  
micchattaniyatā.

Imesañ ca puggalānam upacitam<sup>1</sup> akusalam na ca tāva  
pāripūrigatam, purā pāripūrim gacchati, purā phalam  
nibbattayati, purā maggam āvārayati<sup>2</sup>, purā veneyyattam  
samatikkamati ti.

Te Bhagavā asamatte ovadati, yathā Pupphañ ca gova-  
tikam Acelañ ca kukkuravatikam.

Imassa ca puggalassa<sup>3</sup> akusalakammasamādānam pari- \*  
pūramānam maggam āvārayissati, purā pāripūrim gacchati,  
purā phalam nibbattayati<sup>4</sup>, purā maggam āvārayati, purā  
veneyyattam samatikkamati ti.

Tam Bhagavā asamattam ovadati, yathā Āyasmantam  
Aṅgulimālam.

Sabbesam mudumajjhādhimattatā<sup>5</sup>.

Tattha mudu āneñjābhisamkhārā<sup>6</sup>, majjham avasesaku-  
salasamkhārā, adhimattam akusalasamkhārā.

Yam ettha nānam hetuso thānaso<sup>7</sup> anodhiso 'idam dīṭṭha-  
dhammavedaniyam, idam upapajjavedaniyam, idam aparā-  
pariyavedaniyam<sup>8</sup>, idam nirayavedaniyam, idam tiracchā-  
navedaniyam, idam pettivisayavedaniyam, idam asuraveda-  
niyam, idam devavedaniyam<sup>9</sup>, idam manussavedaniyam<sup>10</sup> ti,  
idam vuccati atitānāgatapaccuppannānam kammamānā-  
nānam<sup>11</sup> hetuso<sup>12</sup> thānaso anodhiso<sup>13</sup> vipākavemattatā-nā-  
nam pañcamam Tathāgatabalam iti.

6. Tathā samādinnañam kammānam samādinnañam jhā- \*  
nānam vimokkhānam samādhinam<sup>14</sup> samāpattinam ayaṃ  
samkilesa idam vodānam idam vuṭṭhānam, evaṃ samkilissati  
evaṃ vodāyati evaṃ vuṭṭhāhati<sup>15</sup> ti nānam anāvarapaṃ.

Tattha kati jhānāni?

<sup>1</sup> upatṭhitam, B<sub>1</sub>.

<sup>2</sup> pavārayati, S.

<sup>3</sup> S. *add* ca.

<sup>4</sup> 'ttiyati, S.

<sup>5</sup> 'mattikā, B<sub>1</sub>.

<sup>6</sup> āneñjābhi<sup>6</sup>, B<sub>1</sub>. S.

<sup>7</sup> om. B<sub>1</sub>. S.

<sup>8</sup> aparāpariyāya<sup>8</sup>, S.; aparāpara<sup>8</sup>, B<sub>1</sub>.

<sup>9</sup> devesu ve<sup>9</sup>, S.

<sup>10</sup> 'yaṃ (without ti), B<sub>1</sub>.

<sup>11</sup> kammānam kammamānā<sup>11</sup>, S. <sup>12</sup> after thānaso, B<sub>1</sub>. S.

<sup>13</sup> om. all MSS.

<sup>14</sup> samādinnañam, S.

<sup>15</sup> vuṭṭhā<sup>15</sup>, S.



Cattāri jhānāni.

Kati vimokkhā?

\* Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhi?

Tayo samādhi: savitakko-savicāro-samādhi, avitakko-vicāramatto-samādhi, avitakko-avicāro-samādhi.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññānāsaññāsamāpatti, vibhūtasamāpatti<sup>1</sup>, nirodha-samāpatti.

Tattha katamo saṃkilesa?

Paṭhamassa<sup>2</sup> jhānassa<sup>3</sup> kāmārūgabyāpādā saṃkilesa ye  
\* ca kukkuṭajhāyi dve paṭhamakā yo vā pana koci hāna-  
bhāgiyo samādhi, ayam saṃkilesa.

Tattha katamaṃ vodānaṃ?

Nivaraṇapārisuddhi paṭhamassa jhānassa ye ca kukku-  
\* tajhāyi dve pacchimakā yo vā pana koci viśesabhāgiyo  
samādhi, idaṃ vodānaṃ<sup>4</sup>.

Tattha katamaṃ vuṭṭhānaṃ?

Yam samāpattivuṭṭhānakosallaṃ<sup>5</sup>, idaṃ vuṭṭhānaṃ.

Yam ettha nāpaṃ hetuso ṭhānaś<sup>6</sup> anodhiso, idaṃ  
vuccati sabbesaṃ jhānavimokkhasamādhisaṃpattinaṃ saṃ-  
kilesavodāna-vuṭṭhāna-nāpaṃ chaṭṭhaṃ Tathāgatabalaṃ iti.

\* 7. Tass' eva samādhissa tayo dhammā parivārā: indriyāni,  
balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhi-  
pateyyaṭṭhena<sup>7</sup> indriyāni, akampiyaṭṭhena balāni.

Iti tesam mudumajjhādhimattatā<sup>8</sup>: ayam mudindriyo,  
ayam<sup>9</sup> majjhindriyo, ayam tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena  
ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ova-  
dati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha  
Bhagavā tikkhindriyassa mudukaṃ dhammadeśanaṃ upa-  
dissati, majjhindriyassa Bhagavā mudutikkhadhammadeśa-

<sup>1</sup> vibhūtasaññāsam<sup>o</sup>, S.    <sup>2</sup> pathamajh<sup>o</sup>, B., S.

<sup>3</sup> odānaṃ, S.

<sup>4</sup> "vuṭṭhānaṃ ko<sup>o</sup>, S.

<sup>5</sup> om. B., S.

<sup>6</sup> ādhi<sup>o</sup>, B.,

<sup>7</sup> "majjhābhi<sup>o</sup>, S.

<sup>8</sup> om. S.

nam<sup>1</sup> upadissati, mudindriyassa Bhagavā tikkham<sup>2</sup> dham-  
madesanam<sup>3</sup> upadissati. Tattha<sup>4</sup> Bhagavā tikkhindriyassa  
samatham upadissati, majjhindriyassa Bhagavā samathavi-  
passanam<sup>5</sup> upadissati, mudindriyassa Bhagavā vipassanam  
upadissati. Tattha Bhagavā tikkhindriyassa nissaranam  
upadissati, majjhindriyassa Bhagavā<sup>6</sup> ādinavañ ca nissara-  
nañ ca upadissati, mudindriyassa Bhagavā<sup>7</sup> assādañ ca  
ādinavañ ca nissaranañ ca upadissati. Tattha<sup>8</sup> Bhagavā  
tikkhindriyassa adhipaññāsikkhāya paññāpayati<sup>9</sup>, majjhin-  
driyassa Bhagavā adhicittasikkhāya paññāpayati<sup>10</sup>, mudin-  
driyassa Bhagavā adhisīlasikkhāya paññāpayati<sup>11</sup>.

Yam ettha ñānam hetuso (hānaso<sup>12</sup> anodhiso 'ayam imam  
bhūmibhāvanañ ca gato imāya ca<sup>13</sup> velāya imāya ca<sup>14</sup> anu-  
sāsanīyā evam-dhātuko cāyam ayañ c'assa āsāyo ayañ ca<sup>15</sup>  
anusāyo<sup>16</sup> iti, idaṃ vuccati parasattānam parapuggalānam  
indriyaparopariyatti<sup>17</sup>-vematatā-ñānam sattamam Tathā-  
gatabalam iti.

8. Tattha yam anekavihitam pubbenivāsam anussarati,  
seyyathidaṃ 'ekam pi jātim dve pi jātiyo tisso pi jātiyo  
catasso pi jātiyo pañca pi jātiyo dasa<sup>18</sup> pi jātiyo viṣaṃ pi  
jātiyo timsaṃ<sup>19</sup> pi jātiyo cattārisaṃ pi jātiyo paññāsaṃ  
pi jātiyo jātisaṃ pi<sup>20</sup> jātisahassaṃ pi jātisatasahassaṃ<sup>21</sup>  
anekāni<sup>22</sup> pi<sup>23</sup> jātisatāni<sup>24</sup> anekāni pi jātisahassāni anekāni  
pi jātisatasahassāni aneke pi<sup>25</sup> samvattakappe aneke pi  
vivattakappe aneke pi samvattavivattakappe amutrāsīṃ<sup>26</sup>  
evamñāmo evamgotto evamvaṇṇo evamāhāro evam sukha-  
dukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra  
udapādi, tatrāpāsīṃ<sup>27</sup> evamñāmo evamgotto evamvaṇṇo  
evamāhāro evamsukhadukkhapaṭisaṃvedī evamāyupariyanto,

<sup>1</sup> 'tikkham dh°, S.      <sup>2</sup> tikkha°, B<sub>1</sub>.

<sup>3</sup> tassa, B<sub>1</sub>.      <sup>4</sup> samatham vi°, S.

<sup>5</sup> om. B<sub>1</sub>, S.      <sup>6</sup> om. all MSS.

<sup>7</sup> 'passati, B<sub>1</sub>; paññāya passati, S.

<sup>8</sup> om. B.      <sup>9</sup> anussāyo, B<sub>1</sub>.

<sup>10</sup> 'pariyatta°, B<sub>1</sub>, S.

<sup>11</sup> dasaṃ, B<sub>1</sub>; dasam, S.      <sup>12</sup> tisaṃ, B<sub>1</sub>.

<sup>13</sup> B<sub>1</sub>, adds jātiyo.      <sup>14</sup> jātiyo, B<sub>1</sub>; om. S.

<sup>15</sup> ca, B<sub>1</sub>.      <sup>16</sup> 'sī, B<sub>1</sub>.

so tato cuto idhūpapanno' ti. Iti<sup>1</sup> sākāraṃ sa-uddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati<sup>2</sup>.

Tattha saṅgūpagesu ca sattesu mānussūpagesu ca<sup>3</sup> satte<sup>4</sup> apāyūpagesu ca sattesu imassa<sup>5</sup> puggalassa lobhādayo ussannā alobhādayo mandā<sup>6</sup>, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye<sup>7</sup> vā pana ussannā ye<sup>8</sup> vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni<sup>9</sup>, amukāyaṃ<sup>10</sup> vā kappakotiyaṃ kappasatasahassee vā kappasahassee<sup>11</sup> vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā saṃvacchare vā upaḍḍhasaṃvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā<sup>12</sup> ti, taṃ taṃ bhavaṃ Bhagavā anussaranto asesaṃ jānāti.

9. Tattha yaṃ dibbena cakkhunā visuddhena atikkanta-mānusakena<sup>13</sup> satte passati cavamāne upapajjamāne<sup>14</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti<sup>15</sup>: ime vata<sup>16</sup> bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādītthikā micchādītthikammasamādānā, te kāyassa bheda parammarapaṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā<sup>17</sup>, ime vā pana bhonto sattā kāyasucaritena samannāgatā vaci-mano<sup>18</sup>-sucaritena<sup>19</sup> samannāgatā ariyānaṃ anupavādakā sammādītthikā sammādītthikammasamādānā, te kāyassa bheda parammarapaṇā sugatiṃ saṅgaṃ<sup>20</sup> lokāṃ upapannā<sup>21</sup>.

Tattha saṅgūpagesu ca sattesu | pe<sup>22</sup> | apāyūpagesu ca sattesu<sup>23</sup> iminā puggalena evarūpaṃ kammaṃ amukāyaṃ<sup>24</sup> kappakotiyaṃ upacitaṃ kappasatasahassee vā kappasahassee

<sup>1</sup> om. B<sub>1</sub>, S.<sup>2</sup> anussarati, B<sub>1</sub>.<sup>3</sup> om. B<sub>1</sub>.<sup>4</sup> missing in B<sub>1</sub>.<sup>5</sup> om. B<sub>1</sub>.<sup>6</sup> apacitāni, S.<sup>7</sup> kāya, B.<sup>8</sup> kappasatasahassee, B<sub>1</sub>.<sup>9</sup> mānusakena, B<sub>1</sub>.<sup>10</sup> uppajj<sup>o</sup>, S.<sup>11</sup> sappa<sup>o</sup>, S.<sup>12</sup> vā pana, S.<sup>13</sup> uppannā, S.<sup>14</sup> vacisucaritena manoso<sup>o</sup>, B<sub>1</sub>.<sup>15</sup> sabbam, B<sub>1</sub>.<sup>16</sup> pa, B<sub>1</sub>; B. in full.<sup>17</sup> kāya, B<sub>1</sub>; sammukāyaṃ, S.



vā kappasate vā kappe vā antarakappe vā upaddhakappe  
vā samvacchare vā upaddhasamvacchare vā māse vā  
pakkhe vā divase vā muhutte vā, iminā pamādena vā<sup>1</sup>  
pasādena vā ti<sup>2</sup>.

Imāni<sup>3</sup> Bhagavato dve nāpāni pubbenivāsānussati-nāpāni  
ca dībbacakkhu<sup>4</sup> ca aṭṭhamam navamam Tathāgataba-  
lam iti.

10. Tattha yaṃ sabbaññutā pattā, viditā sabbadhammā<sup>5</sup>,  
virajam vitamalam<sup>6</sup> uppannam<sup>7</sup> sabbaññutañāpam, nihato<sup>8</sup>  
Māro bodhimūle, idaṃ Bhagavato dasamam balam sabbā-  
savaparikkhaya<sup>9</sup>-ñāpam<sup>10</sup>.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo<sup>10</sup>-hārasampāto.

### § 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

*Tasmā rakkhītacittassa<sup>11</sup> sammāsamkappagocaro  
sammādiṭṭhipurekkhāro<sup>12</sup> nātvāna udayabbayam  
thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti*

(Cf. p. 47).

Tasmā rakkhītacittassa<sup>11</sup> sammāsamkappago-  
caro ti rakkhītacittassa sammāsamkappagocaro bhavissati  
ti yujjati, sammāsamkappagocaro sammādiṭṭhi bhavissati  
ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayam  
paṭivijjhissati ti yujjati, udayabbayam paṭivijjhanto sabbā  
duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto  
sabbāni<sup>13</sup> duggativinipātabhayāni samatikkamissati ti yuj-  
jati.

Niyutto yutti-hārasampāto.

<sup>1</sup> S. inserts iminā.

<sup>2</sup> om. S.

<sup>3</sup> iminā, B.

<sup>4</sup> °cakkhuñ, S.

<sup>5</sup> sabbā dh°, S.

<sup>6</sup> vimalam, B.

<sup>7</sup> upapannam, B.

<sup>8</sup> nigato, S.

<sup>9</sup> °parikkhayam, B. S.

<sup>10</sup> vicaya, B. S. Com.

<sup>11</sup> rakkhitta°, B.

<sup>12</sup> °purakkhāro, B. S.

<sup>13</sup> sabbā, S.

## § 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti tinnam sucaritānam padaṭṭhānam, sammāsamkappagocaro ti samathassa padaṭṭhānam, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānam, ūatvāna udayabbayan ti dassanabhūmiyā padaṭṭhānam, thīnamiddhābhībhū bhikkhū ti viriyassa padaṭṭhānam, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānam.

Niyutto padaṭṭhāno<sup>1</sup>-hārasampāto.

## § 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo<sup>2</sup>-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsamkappagocaro ti idaṃ satindriyam, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Tam kissa hetu? Sammādiṭṭhito<sup>3</sup> hi sammāsamkappo pabhavati<sup>4</sup>, sammāsamkappato sammāvācā pabhavati<sup>5</sup>, sammāvācato sammākammanto pabhavati, sammākammantato<sup>6</sup> sammā-ājīvo pabhavati, sammā-ājīvato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsatito sammāsamādhī pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiṇāpadassanam pabhavati.

Niyutto lakkhaṇo<sup>6</sup>-hārasampāto.

<sup>1</sup> °na, B., S.

<sup>2</sup> °pā, S.

<sup>3</sup> °ko, B.; °diṭṭhi, S.

<sup>4</sup> bhavati, S.

<sup>5</sup> S. adds °va.

<sup>6</sup> °pā, B.; °pā, S.

§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhītacittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhītacittassā ti rakkhītaṃ paripāliyaṃ ti  
esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatīhi parimuccitukāmā bhavissanti, te dhamma-  
cārino bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu thesesu cittaṃ pa-  
dosayitvā Mahāpadumaniraye upapanno<sup>1</sup>, Bhagavā ca sati-  
ārakkhena cetasā samannāgato, suttamhi vuttam: satiyā  
cittaṃ rakkhītabban ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatto-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhītacittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhītacittassa sammāsāṃkappagocaro  
ti ayaṃ samatho, sammādiṭṭhipurekkhāro ti vipassanā,  
ñātvāna udayabbayan ti dukkhapariñāṇa, thīnamiddhā-  
bhībhā bhikkhū ti samudayapahānaṃ, sabbā dugga-  
tiyo jahe ti ayaṃ nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhītacittassa sammāsāṃkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisītabbo<sup>2</sup>, akusala-  
pakkho akusalapakkhena niddisītabbo.

Niyutto vibhatti-hārasampāto.

<sup>1</sup> uppanno, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

<sup>2</sup> nissītabbo, B<sub>1</sub>.



## § 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Samathavipassanāya bhāvitāya<sup>1</sup> nirodho-phalaṃ pariñ-  
\* ñātaṃ, dukkhaṃ-samudayo pahīno, maggo bhāvito paṭi-  
pakkhena.

Niyutto parivattano-hārasampāto.

## § 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti cittaṃ mano viññāṇaṃ  
manindriyaṃ manāyatanaṃ vijānaṇā vijānitattaṃ<sup>2</sup> idaṃ  
revacanāṃ, sammāsamkappagocaro ti nekkhamma-  
samkappo<sup>3</sup> abyāpādasamkappo avibhīṃsāsamkappo idaṃ ve-  
vacanāṃ, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma  
paññāsattaṃ<sup>4</sup> paññākhaggo paññāratanāṃ paññāpajjoto<sup>5</sup>  
paññāpatodo<sup>6</sup> paññāpāsādo<sup>7</sup> idaṃ vevacanāṃ.

Niyutto vevacano-hārasampāto.

## § 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti padaṭṭhānapaññatti sa-  
tiyā, sammāsamkappagocaro ti bhāvanāpaññatti sama-  
thassa, sammādiṭṭhipurekkhāro ñatvāna udaya-  
bbayaṇ ti dassanabhūmiyā nikkhepapaññatti<sup>8</sup>, thina-  
middhābhibhū bhikkhū ti samudayassa anavasesapa-  
hānapaññatti, sabbaduggatiyo jahe ti bhāvanāpaññatti  
maggassa.

Niyutto paññatti-hārasampāto.

<sup>1</sup> sabhā°, S.      <sup>2</sup> \*tatthaṃ, B. B.      <sup>3</sup> nekkhama°, B.  
<sup>4</sup> \*sattaṃ, S.      <sup>5</sup> om. S.      <sup>6</sup> om. B.  
<sup>7</sup> om. B.      <sup>8</sup> nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsamkappagocaro sammādiṭṭhipurekkhāro<sup>1</sup> ti sammādiṭṭhiyā gahitaya gahitāni bhavanti pañcendriyāni. Ayaṃ indriyehi otaraṇa. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbam. Ayaṃ paṭiccasamuppādena otaraṇa. Tāni yeva pañcendriyāni tihi khandhehi saṃgahitāni: silakkhandhena, samādhikkhandhena, paññakkhandhena<sup>2</sup>. Ayaṃ khandhehi otaraṇa. Tāni yeva pañcendriyāni saṃkhārapariyāpannāni<sup>3</sup>. Ye saṃkhārā anāsava no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā. Ayaṃ dhātūhi otaraṇa. Sā dhammadhātu dhammāyatana-pariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgam. Ayaṃ āyatanehi otaraṇa.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhana-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Yattha ārambho<sup>4</sup> suddho, so pañho vissajjito<sup>5</sup> bhavati. Yattha pana ārambho<sup>4</sup> na suddho, na tāva<sup>6</sup> so<sup>6</sup> pañho vissajjito<sup>5</sup> bhavati.

Niyutto sodhana-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa ti ekattatā. Cittaṃ mano viññāpam, ayaṃ vemattatā. Sammāsamkappagocaro ti ekattatā. Nekkhammasamkappo<sup>7</sup> abyāpādasamkappo avi-

<sup>1</sup> om. S.

<sup>2</sup> paññā, B.

<sup>3</sup> paripannāni, S.

<sup>4</sup> ārambho, B.

<sup>5</sup> visajjito, B. B.

<sup>6</sup> bhāvato, B.

<sup>7</sup> nekkhama, B. B.

himsāsasamkappo, ayam vemattatā. Sammāditthipurekkhāro ti ekattatā. Sammāditthi nāma yaṃ dukkhe-ñāṇaṃ dukkhasamudaye-ñāṇaṃ dukkhanirodhe-ñāṇaṃ dukkhanirodhagāminiyā<sup>1</sup> - paṭipadāya<sup>2</sup> - ñāṇaṃ magge-ñāṇaṃ hetumhi<sup>3</sup> - ñāṇaṃ hetusamuppannesu-dhammesu-ñāṇaṃ paccaye-ñāṇaṃ paccayasamuppannesu-dhammesu-ñāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ<sup>4</sup> abhisamayo sampañivedho  
 \* saccāgamanam, ayam vemattatā. Nātvāna udayabbayan ti ekattatā. Udayena: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ. Evaṃ sabbam, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbam<sup>5</sup>, nirodho<sup>6</sup> hoti. Ayam vemattatā. Thīnamiddhābhībhū bhikkhū ti ekattatā. Thīnam nāma yā cittaśa akamaniyatā, middham nāma<sup>7</sup> yaṃ<sup>8</sup> kāyassa<sup>9</sup> li-nattam<sup>10</sup>. Ayam vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāyā<sup>11</sup> duggati<sup>12</sup>, nibbānaṃ vā upanidhāya sabbā upapattiyo<sup>13</sup> duggati, ayam vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

#### § 15. Parikkhāra-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?  
 Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.  
 Ayam samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto<sup>14</sup>.

#### § 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?  
*Tasmā rakkhita-cittassa sammāsaṃkappagocaro  
 sammāditthipurekkhāro nātvāna udayabbayaṃ  
 thīnamiddhābhībhū bhikkhū sabbā duggatiyo jahe ti* (Cl. p. 47).

<sup>1</sup> gāminipati°, B.

<sup>2</sup> hetusmim, B., S.

<sup>3</sup> yathābhūtaṃ ñāṇa°, B.

<sup>4</sup> sabbani°, S.

<sup>5</sup> om. B.

<sup>6</sup> om. B., S.

<sup>7</sup> kāyali°, B.

<sup>8</sup> apāya°, S.

<sup>9</sup> uppattiyo, S.

<sup>10</sup> sampāto, B.



Tasmā rakkhita-cittassa ti tiṇṇaṃ sucaritānaṃ pa-  
datthānaṃ. Cित्ते rakkhite taṃ rakkhitaṃ bhavati kāya-  
kammaṃ vaccekammaṃ manokammaṃ. Sammāditṭhi-  
purekkhāro ti sammāditṭhiyā bhāvitāya bhāvito bhavati  
ariyo atthaṅgiko maggo. Kena kāraṇena? Sammāditṭhito  
hi sammāsaṃkappo pabbhavati, sammāsaṃkappato sammā-  
vācā pabbhavati, sammāvācato<sup>1</sup> sammākammanto pabbhavati,  
sammākammantato sammā-ājīvo pabbhavati, sammā-ājivato  
sammāvāyāmo pabbhavati, sammāvāyāmato sammāsaṃ-  
bhavati, sammāsaṃbhavato<sup>2</sup> sammāsaṃbhāvi<sup>3</sup> pabbhavati<sup>4</sup>, sammā-  
saṃbhāvito sammāvimutti pabbhavati, sammāvimuttito sammā-  
vimuttiṇāpādaṣṣaṇaṃ pabbhavati.

Ayaṃ anupādiseso puggalo anupādisesa<sup>5</sup> ca nibbāna-  
dhātu.

Niyutto samāropano-hārasampāto.

Tenāha āyasmā Mahākaccāno<sup>6</sup>: —

Solasa hārā paṭhamāṃ | disalocaṇena<sup>7</sup> diṣā viloketvā<sup>8</sup>  
saṃkhippiya āṅkuseṇa hi | nayeḥi tihi<sup>9</sup> niddise<sup>10</sup> suttan ti.

Niyutto hārasampāto.

C.

### Nayasamutthāna.

1. Tattha katamaṃ nayasamutthānaṃ?

Pubbā<sup>11</sup> koṭi<sup>12</sup> na paññāyati avijjāya ca bhavataṇhāya ca.

Tattha avijjānivaranaṃ taṇhāsamyojanaṃ.

Avijjānivaranaṃ<sup>13</sup> satta avijjāya<sup>14</sup> samyuttā avijjāpakkhena  
vicaranti. Te vuccanti ditṭhacaritā<sup>15</sup> ti<sup>16</sup>. Taṇhāsamyojanā  
satta taṇhāya samyuttā taṇhāpakkhena<sup>17</sup> vicaranti. Te vuc-  
canti taṇhācaritā ti.

<sup>1</sup> vācāto, B. B.

<sup>2</sup> om. B.

<sup>3</sup> so, B. S.

<sup>4</sup> kaccāyano, S.

<sup>5</sup> disā, all MSS.; S. adda ca.

<sup>6</sup> loketvā, B.

<sup>7</sup> tihi, B. S.

<sup>8</sup> niddise, B.; niddese, S.

<sup>9</sup> pubba, B.

<sup>10</sup> nivaranaṃ ya, S.

<sup>11</sup> yam, B.

<sup>12</sup> cariyānā, S.

<sup>13</sup> pekkhava, S.

Diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam<sup>1</sup> anuyuttā viharanti, taṇhācaritā ito bahiddhā pa-  
\* bbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kiṃ kāraṇaṃ, yaṃ diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam<sup>1</sup> anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti?

Iti bahiddhā n'atthi saccavavatthānaṃ, kuto catusacca-pakāsaṇā<sup>2</sup> samathavipassanā<sup>3</sup> kosallaṃ vā upasamasukhapatti vā. Te upasamasukhassa anabhiññā viparitacetā evaṃ āhaṃsu: — N'atthi sukkena sukhaṃ, dukkhena nāma sukhaṃ adhigantabbam<sup>4</sup>, yo kāme paṭisevati so lokam vaḍḍhayati, yo lokam vaḍḍhayati so bahum puññaṃ pasa-  
vati<sup>5</sup> ti. Te evaṃsaññi evaṃdiṭṭhi dukkhena sukhaṃ paṭṭhayamāṇā kāmesu puññasaññi attakilamathānuyogam<sup>1</sup> anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca<sup>6</sup>. Te tadabhiññā santā rogam eva vaḍḍhayanti gaṇḍam eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogābhittunnā<sup>7</sup> gaṇḍapaṭipijitā sallānuviddhā niraya-tiracchāna-  
\* yoni-petāsuresu ummuḍḍanimuḍḍāni karonto<sup>8</sup> ugghātanigghā-  
tam<sup>9</sup> paccanubhonto<sup>10</sup> rogagaṇḍasallabhesajjam na vindanti.

Tattha attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca saṃkilesa, samathavipassanā vodānaṃ. Attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca roga, samathavipassanā  
\* roganigghātakabhesajjam<sup>11</sup>. Attakilamathānuyogo<sup>1</sup> kāma-  
sukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanigghātakabhesajjam<sup>12</sup>. Attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca sallo, samathavipassanā salluddharaṇabbesajjam<sup>13</sup>.

Tattha saṃkilesa dukkhaṃ, tadabhisāṅgo-taṇhā samudayo, taṇhānirodho dukkhanirodho, samathavipassanā dukkhanirodhagāminipaṭipadā.

<sup>1</sup> attha°, B<sub>1</sub>.

<sup>2</sup> B. adds vā.

<sup>3</sup> °naṃ, B<sub>1</sub>.

<sup>4</sup> °tabban ti, B. B<sub>1</sub>.

<sup>5</sup> pasavayati, S.

<sup>6</sup> B<sub>1</sub> adds viharanti.

<sup>7</sup> °tunā, B<sub>1</sub>.

<sup>8</sup> °tā, B. S.

<sup>9</sup> °nigghā°, all MSS. exc. Com.

<sup>10</sup> °tā, B.

<sup>11</sup> °nigghātika°, B. S.; °nigghātika°, B.

<sup>12</sup> gaṇḍabhesajjam, B<sub>1</sub> S.

<sup>13</sup> salluddharaṇa°, B. S.

Imāni cattāri saccāni.

Dukkham pariññeyyam, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhacaritā rūpaṃ attato<sup>1</sup> upagacchanti . . . vedanaṃ | pe<sup>2</sup> | saññaṃ . . . sampkhāre . . . viññānaṃ attato<sup>3</sup> upagacchanti, taphācaritā rūpavantaṃ attānaṃ upagacchanti . . . attani vā<sup>4</sup> rūpaṃ rūpasmiṃ vā attānaṃ . . . vedanāvantaṃ | pe<sup>4</sup> | saññāvantaṃ . . . sampkhāravantaṃ . . . viññāpavantaṃ attānaṃ upagacchanti . . . attani vā viññānaṃ viññānasmim<sup>5</sup> vā attānaṃ. Ayaṃ vuccati visati-vatthukā sakkāyaditthi.

Tassā paṭipakkho: lokuttarā sammādiṭṭhi anvāyikā sammāsāṃkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamaḍhi, ayaṃ ariyo atthaṅgiko maggo. Te tayo khandhā: silakkhandho samādhikkhandho paññakkhandho<sup>6</sup>, silakkhandho samādhikkhandho ca samatho, paññakkhandho<sup>6</sup> vipassanā.

Tattha sakkāyo dukkham, sakkāyasamudayo dukkhasamudayo, sakkāyanirodho dukkhanirodho, ariyo atthaṅgiko maggo dukkhanirodhagāminipaṭipadā<sup>7</sup>.

Imāni cattāri saccāni.

Dukkham pariññeyyam<sup>8</sup>, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpaṃ attato<sup>1</sup> upagacchanti . . . vedanaṃ | pe<sup>2</sup> | saññaṃ . . . sampkhāre . . . viññānaṃ attato<sup>3</sup> upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantaṃ attānaṃ upagacchanti attani vā rūpaṃ rūpasmiṃ<sup>9</sup> vā attānaṃ . . . ye<sup>10</sup> vedanāvantaṃ | pe<sup>11</sup> | ye<sup>12</sup> saññāvantaṃ . . . ye<sup>10</sup> sampkhāravantaṃ . . .<sup>13</sup> ye<sup>10</sup> viññāpavantaṃ attānaṃ upagacchanti attani vā viññānaṃ viññānasmim<sup>5</sup> vā attānaṃ, ime vuccanti sassatavādino ti.

Tattha uccheda-sassatavādā ubho antā<sup>14</sup>, ayaṃ samsāra-pavatti.

<sup>1</sup> atthato, B<sub>1</sub>.

<sup>2</sup> pa, B. B<sub>1</sub>.

<sup>3</sup> om. B<sub>1</sub>.

<sup>4</sup> pa, B.

<sup>5</sup> smi, B. B<sub>1</sub>.

<sup>6</sup> paññā, B.

<sup>7</sup> gamini pa, B<sub>1</sub>.

<sup>8</sup> vipari, B.

<sup>9</sup> smi, B<sub>1</sub>.

<sup>10</sup> om. B<sub>1</sub>. S.

<sup>11</sup> pa, B.; om. B<sub>1</sub>.

<sup>12</sup> om. S.

<sup>13</sup> pe, S.

<sup>14</sup> anto, B<sub>1</sub>.



Tassā<sup>1</sup> paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ saṃsāranivattī<sup>2</sup>.

Tattha pavatti dukkhaṃ, tadabhisaṅgo-taṇhā samudayo<sup>3</sup>, taṇhānirodho dukkhanīrodho, ariyo aṭṭhaṅgiko maggo dukkhanīrodhagāminipaṭipadā.

Imāni cattāri saccāni.

Dukkhaṃ parināyeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha uccheda-sāsatam saṃāsato visativatthukā sakkā-  
\* yaditthi, vitthārato dvāsattthi diṭṭhigatāni.

\* Tesam paṭipakkho: tēcattāliśa<sup>4</sup> bodhipakkhiyā dhammā, aṭṭha vimokkha, dasa kaṣiṇāyatanāni.

\* Dvāsattthi diṭṭhigatāni mohajālaṃ anādi anidhanappavatta-  
tam<sup>5</sup>. Tēcattāliśa<sup>6</sup> bodhipakkhiyā dhammā nāpavajiraṃ<sup>7</sup>  
mohajālapadālanam.

Tattha moho avijjajālaṃ bhavataṇhā.

Tena vuccati: pulbā koṭi na paññāyati avijjāya<sup>8</sup> bhava-  
taṇhāya eā ti.

\* 2. Tattha diṭṭhicarito asmim sāsane pabbajito sallekhā-  
nusantatavutti<sup>9</sup> bhavati sallekhe tibbagāravo, taṇhācarito  
asmim<sup>10</sup> sāsane pabbajito sikkhānusantatavutti bhavati  
sikkhāya tibbagāravo, diṭṭhicarito sammattaniyāmaṃ<sup>11</sup>  
okkamanto dhammānusārī bhavati, taṇhācarito sammatta-  
niyāmaṃ<sup>12</sup> okkamanto saddhānusārī<sup>13</sup> bhavati, diṭṭhicarito  
sukkhāya paṭipadāya dandhābhiññāya<sup>14</sup> khippābhiññāya ca  
niyyāti, taṇhācarito dukkhāya<sup>15</sup> paṭipadāya dandhābhiññā-  
ya<sup>16</sup> khippābhiññāya ca<sup>17</sup> niyyāti (Cf. p. 7).

Tattha kiṃ kāraṇam, yaṃ taṇhācarito dukkhāya paṭipa-  
dāya dandhābhiññāya<sup>14</sup> khippābhiññāya ca niyyāti?

Tassa hi kāmā aparicattā<sup>17</sup> bhavanti.

<sup>1</sup> tassa, B. S.      <sup>2</sup> sārani<sup>o</sup>, B.

<sup>3</sup> dukkhasamudayo, B.

<sup>4</sup> cattāliśa, B.; tāliśam, S.      <sup>5</sup> navapavattam, B.

<sup>6</sup> tāliśam, B., S.      <sup>7</sup> vaciraṃ, B.

<sup>8</sup> S. adds ca.      <sup>9</sup> samlekkhānusantati<sup>o</sup>, B., Com.

<sup>10</sup> asmi, B.      <sup>11</sup> samata<sup>o</sup>, B.      <sup>12</sup> samata<sup>o</sup>, B.

<sup>13</sup> saddā<sup>o</sup>, B.      <sup>14</sup> dandā<sup>o</sup>, B.      <sup>15</sup> dukkhā, S.

<sup>16</sup> om. B.      <sup>17</sup> amattā, S.

So kāmehi viveciyamāno dukkhena paṭinissarati dandhañ ca<sup>1</sup> dhammaṃ ājānāti<sup>2</sup>.

Yo paṇāyamaṃ dīṭṭhacarito<sup>3</sup>, ayaṃ ādito yeva kamehi anatthiko bhavati. So tato viveciyamāno khippaṃ ca paṭinissarati<sup>4</sup> khippaṃ ca dhammaṃ ājānāti<sup>5</sup>.

Dukkha<sup>6</sup> pi<sup>6</sup> paṭipadā duvidhā: dandhabhīṇā ca khippābhīṇā ca. Sukha pi paṭipadā duvidhā: dandhabhīṇā ca khippābhīṇā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ<sup>7</sup> ca paṭinissaranti dandhañ ca dhammaṃ ājānanti<sup>8</sup>. Ye tikkhindriyā, te khippaṃ ca paṭinissaranti khippaṃ ca dhammaṃ ājānanti<sup>9</sup>.

Imā catasso paṭipadā.

Ye hi<sup>10</sup> keci niyyamsu<sup>10</sup> vā<sup>10</sup> niyyanti vā niyyissanti<sup>11</sup> vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukka-<sup>12</sup> maggaṃ<sup>12</sup> paññāpenti abudhajana-sevitāya bālakantāya rattavāsīniyā<sup>13</sup> nandiyā bhavataṇhāya avattanattama<sup>14</sup>.

Ayaṃ vuccati nandiyāvattassa nayassa bhūmi ti.

Tenāha: —

Tanhañ ca avijjāṃ<sup>15</sup> pi ca | samathenā ti.

3. Veyyakaraṇesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavattānusaṛi<sup>16</sup> ca<sup>16</sup> lokavivattānusaṛi<sup>16</sup> ca<sup>16</sup>. Vattam nāma saṃsāro, vivattam nibbānam.

a) Kammaṃ<sup>17</sup> kilesā<sup>17</sup> hetu saṃsārassa.

Tattha kammaṃ cetanā cetasikañ ca niddisitabbam.

Tam kathaṃ daṭṭhabbam?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha daṭṭhabbā?

Dasavattbuke kilesapūñje<sup>18</sup>.

<sup>1</sup> 'va, S. <sup>2</sup> ajā<sup>2</sup> S. <sup>3</sup> S. adds ca.

<sup>4</sup> paṇissarati, S. <sup>5</sup> dukkha, B., S. <sup>6</sup> om. B.

<sup>7</sup> dandha, S., and omits ca. <sup>8</sup> hi pi, S.

<sup>9</sup> niyyāsu, S.; niyyāsu, B. <sup>10</sup> om. S.

<sup>11</sup> niyyissanti, B. S. <sup>12</sup> catummagga, B.

<sup>13</sup> ratti<sup>13</sup>, B. <sup>14</sup> av<sup>14</sup>, B.; attānavattanattama, B.

<sup>15</sup> 'vijjā (without pi), B., S. <sup>16</sup> 'ri, B.; 'vattānusaṛi, B.

<sup>17</sup> kamma<sup>17</sup>, B. S.; 'so, B. <sup>18</sup> 'pūñjake, B.; 'būñjake, S.

Katamāni dasa vatthūni<sup>1</sup>?

Cattāro āhārā, cattāro vipallāsā, cattārī upādānāni, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāpaṭṭhitiyo<sup>2</sup>, cattārī agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, duttiye āhāre duttiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamam upādānam, duttiye vipallāse duttiyam upādānam, tatiye vipallāse tatiyam upādānam, catutthe vipallāse catuttham upādānam. Paṭhame upādāne paṭhamo yogo, duttiye upādāne duttiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, duttiye yoge duttiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, duttiye gandhe duttiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, duttiye āsave duttiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, duttiye oghe duttiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññāpaṭṭhiti, duttiye salle duttiyā viññāpaṭṭhiti, tatiye salle tatiyā viññāpaṭṭhiti, catutthe salle catutthā<sup>3</sup> viññāpaṭṭhiti. Paṭhamāyam viññāpaṭṭhitiyam paṭhamam agatigamanam, duttiyāyam viññāpaṭṭhitiyam duttiyam agatigamanam, tatiyāyam viññāpaṭṭhitiyam tatiyam agatigamanam, catutthāyam<sup>4</sup> viññāpaṭṭhitiyam catuttham agatigamanam.

\* Tattha yo ca kabalikāro<sup>5</sup>-āhāro yo ca phasso-āhāro, ime taṇhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññāpāhāro, ime dīṭṭhacaritassa puggalassa upakkilesā.

Tattha yo ca aśubhesu santivipallāso<sup>6</sup> yo ca dukkhesu khantivipallāso, ime taṇhācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā<sup>7</sup> ti<sup>8</sup> vipallāso, ime dīṭṭhacaritassa puggalassa upakkilesā.

<sup>1</sup> vatthukāni, S.

<sup>2</sup> dīṭṭhiyo, B.

<sup>3</sup> catutthi, B.; catuttho, B.

<sup>4</sup> catutthiyam, B.

<sup>5</sup> kabalimkāro, S.

<sup>6</sup> bhantī, S.

<sup>7</sup> attani, S.



Tattha yaṁ ca kāmupādānaṁ yaṁ ca bhavupādānaṁ, ime taphācaritassa puggalassa upakkilesā, yaṁ ca diṭṭhupādānaṁ yaṁ ca attavādupādānaṁ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmavoggo yo ca bhavavoggo, ime taphācaritassa puggalassa upakkilesā, yo ca diṭṭhivoggo yo ca avijjāvoggo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhijjhā<sup>1</sup>-kāyagandho yo ca byāpado-kāyagandho, ime taphācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idam-saccābhinivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime taphācaritassa puggalassa upakkilesā, yo ca diṭṭhāsavo yo ca avijjasavo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca<sup>2</sup> kāmogho yo ca bhavogho, ime taphācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo<sup>3</sup> ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rāgasallo yo ca dosasallo, ime taphācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāṇatṭhiti yā ca vedanūpagā viññāṇatṭhiti, ime taphācaritassa puggalassa upakkilesā, yā ca saññūpagā viññāṇatṭhiti yā ca saṃkhārūpagā viññāṇatṭhiti, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yaṁ ca chandā agatigamanam yaṁ ca dosā agatigamanam, ime taphācaritassa puggalassa upakkilesā, yaṁ ca bhayā agatigamanam yaṁ ca moha agatigamanam, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabalikāre<sup>4</sup> āhāre asubhesu santivipallāso<sup>5</sup>, phasse āhāre dukkhesu khantivipallāso, viññāṇe āhāre anicce niccaṁ ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse tṭhito<sup>6</sup> kāme<sup>7</sup> upādiyati, idam vuccati kāmupādānam, dutiye vipallāse tṭhito anāgataṁ bhavam<sup>8</sup>

<sup>1</sup> avijjā, S.      <sup>2</sup> om. B.<sub>1</sub>.      <sup>3</sup> om. S.

<sup>4</sup> kabalīpkāre, S.      <sup>5</sup> bhanti<sup>o</sup>, S.

<sup>6</sup> dhito, B, always.      <sup>7</sup> nāme, S.      <sup>8</sup> sabhava, B<sub>1</sub>.

upādiyati, idam vuccati bhavupādānam. tatiye vipallāse  
 t̥hito samsārabbhinandinim<sup>1</sup> dīttim<sup>2</sup> upādiyati, idam vuccati  
 dīttupādānam, catutthe vipallāse t̥hito attūnam kappiya<sup>3</sup>  
 upādiyati, idam vuccati attavādupādānam<sup>4</sup>.

Kāmupādānena kāmehi samyujjati, ayam vuccati kāmā-  
 yogo, bhavupādānena bhavehi samyujjati, ayam vuccati  
 bhavayogo, dīttupādānena pāpikāya dīttiyā samyujjati,  
 ayam vuccati dīttiyogo, attavādupādānena<sup>4</sup> avijjāya sam-  
 yujjati, ayam vuccati avijjāyogo.

Pathame yoge t̥hito abhijjhāya kāyam gandhati, ayam  
 vuccati abhijjhākāyagandho, dutiye yoge t̥hito byāpādena  
 kāyam gandhati, ayam vuccati byāpādakāyagandho, tatiye  
 yoge t̥hito parāmāsena kāyam gandhati, ayam vuccati pa-  
 rāmāsakāyagandho, catutthe yoge t̥hito idam-saccābhini-  
 vesena kāyam gandhati, ayam vuccati idam-saccābhini-  
 vesakāyagandho.

Tassa evam gandhitā kilesā āsavanti.

Kuto<sup>5</sup> ca vuccati āsavanti ti<sup>6</sup>?

\* Anusayato<sup>6</sup> vā pariyutthānato vā.

Tattha abhijjhākāyagandhena kāmāsavo, byāpādakāya-  
 gandhena bhavāsavo, parāmāsakāyagandhena dīttāsavo,  
 idam-saccābhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullam gatā oghā bhavanti.  
 Iti āsavavepullā oghavepullam.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho,  
 dīttāsavena dīttogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasahagatā<sup>6</sup> ajjhāsayaṃ anu-  
 pavitthā<sup>7</sup> hadayaṃ āhacca titthanti, tena vuccanti sallā iti.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo,  
 dīttoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādinṇam viññāṇam ca-  
 tūsu dhammesu saṇṭhabati: rūpe, vedanāya, saññāya, sam-  
 khāresu.

\* Tattha rāgasallena nandūpasecanena<sup>8</sup> viññāṇena rūpū-

<sup>1</sup> 'ni, S.; <sup>2</sup> nandati, B.

<sup>3</sup> dītti, S.

<sup>4</sup> kappayati, B., S.

<sup>5</sup> attā, B.

<sup>6-8</sup> missing in B.

<sup>6</sup> anussaya, B.

<sup>7</sup> anusappavitthā, S.

<sup>8</sup> 'passecanena, B, always.

pagā<sup>1</sup> viññāpaṭṭhiti, dosasallena nandūpasecanena viññāpena<sup>2</sup> vedanūpagā viññāpaṭṭhiti<sup>3</sup>, mānasallena nandūpasecanena viññāpena saññūpagā<sup>4</sup> viññāpaṭṭhiti<sup>5</sup>, mohasallena nandūpasecanena viññāpena saṃkhārūpagā viññāpaṭṭhiti.

Tassa imāhi catūhi viññāpaṭṭhitihi upatthaddham viññānaṃ catūhi dhammehi agatim<sup>6</sup> gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā<sup>7</sup> agatim<sup>8</sup> gacchati, dosena dosā agatim<sup>9</sup> gacchati, bhayena bhayā agatim<sup>10</sup> gacchati, mohena mohā agatim<sup>11</sup> gacchati.

Iti kho taṃ ca kammaṃ ime ca kilesā. Esa hetu saṃsārassa.

Evam sabbe<sup>12</sup> kilesā<sup>13</sup> catūhi vipallāsehi niddisitabbā<sup>14</sup>.

b) Tattha imā catasso disā: kabalikāro<sup>15</sup>-āhāro asubhe<sup>16</sup> subhan ti vipallāso kāmupādānaṃ kāmavogho abhiññākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāpaṭṭhiti chandā agatigamanan ti pathamā disā, phasso-āhāro dukkhe subhan ti vipallāso bhavupādānaṃ bhavavogho byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāpaṭṭhiti dosā agatigamanan ti dutiyā disā, viññāpāhāro anicce niccan ti vipallāso ditṭhupādānaṃ ditṭhiyogo parāmāsakāyagandho ditṭhāsavo ditṭhogho mānasallo saññūpagā viññāpaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañceṭanāhāro anattani<sup>17</sup> attā ti vipallāso attavādūpādānaṃ<sup>18</sup> avijjāyogo idaṃ-saccābhiniṇvesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāpaṭṭhiti mohā agatigamanan ti catutthā<sup>19</sup> disā<sup>20</sup>.

Tattha yo ca kabalikāro<sup>21</sup>-āhāro yo ca asubhe subhan ti vipallāso kāmupādānaṃ kāmavogho abhiññākāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāpaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Ime rāgacaritassa puggalassa upakkilesā.

<sup>1</sup> missing in S.      <sup>2</sup> ditṭhi, S.      <sup>3</sup> om. S.      <sup>4</sup> ti, S.

<sup>5</sup> chandāgati, S., and similarly in the correspondent words.

<sup>6</sup> sabba<sup>12</sup>, B.      <sup>7</sup> nidissi<sup>13</sup>, B.      <sup>8</sup> kabalimkāro, S.

<sup>9</sup> anattā ti, B.      <sup>10</sup> attā<sup>17</sup>, B.

<sup>11</sup> catutthā<sup>19</sup>, B. S.; catutthi d<sup>20</sup>, B.



Tattha yo ca phasso<sup>1</sup>-āhāro<sup>2</sup> yo ca dukkhesu khanti-vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā<sup>3</sup> viññāṇaṭṭhiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññāṇāhāro<sup>2</sup> yo ca anicce niccan ti vipallāso ditthupādānaṃ ditthiyogo parāmāsakāyagandho ditthāsavo ditthogho mānasallo saññūpagā<sup>3</sup> viññāṇaṭṭhiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime ditthicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro<sup>2</sup> yo ca anattani attā ti vipallāso attavādopādānaṃ avijjāyogo idam-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃphārūpagā<sup>3</sup> viññāṇaṭṭhiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime ditthicaritassa udattassa<sup>3</sup> upakkilesā.

Tattha yo ca kabalikāro-āhāro<sup>2</sup> yo ca phasso-āhāro, ime appaṇihitena vimokkhamukkena pariññāṇaṃ gacchanti, viññāṇāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appaṇihitena vimokkhamukkena pahānaṃ abhattaṃ<sup>5</sup> gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā<sup>6</sup> ti vipallāso animittena.

Tattha<sup>7</sup> kāmupādānaṃ<sup>7</sup> ca<sup>3</sup> bhavupādānaṃ ca appaṇihitena vimokkhamukkena pahānaṃ gacchanti, ditthupādānaṃ suññatāya, attavādopādānaṃ animittena.

Tattha<sup>7</sup> kāmāyogo<sup>7</sup> ca bhavayogo ca appaṇihitena vimokkhamukkena pahānaṃ gacchanti, ditthiyogo suññatāya, avijjāyogo animittena.

Tattha abhiññāyagandho<sup>8</sup> ca byāpādakāyagandho ca appaṇihitena vimokkhamukkena pahānaṃ gacchanti,

<sup>1</sup> phassāho, B.

<sup>2</sup> vipassanā, S.

<sup>3</sup> om. S.

<sup>4</sup> hāro, B.; S. has kabalīpākārāhāro.

<sup>5</sup> abhattam, B.

<sup>6</sup> attanā, S.

<sup>7</sup> attakā, S.

<sup>8</sup> avijjāya kāya, S.

parāmāsakāyagandho suññatāya, idam-saccābhinivesakāyagandho ānimittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suññatāya, avijjāsavo animittena.

Tattha kāmogho ca bhavogho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhogho suññatāya, avijjogho animittena.

Tattha rūgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suññatāya, mohasallo animittena.

Tattha rūpūpagā ca<sup>1</sup> viññāpaṭṭhīti vedanūpagā ca viññāpaṭṭhīti appaṇihitena vimokkhamukhena pariññaṃ gacchanti, saññūpagā suññatāya, saṃkhārūpagā animittena.

Tattha ohaṇḍā ca agatigamaṇaṃ dosā ca agatigamaṇaṃ appaṇihitenā vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamaṇaṃ suññatāya, mohā agatigamaṇaṃ animittena vimokkhamukhena pahānaṃ gacchanti<sup>2</sup>.

c) Iti sabbe lokavattānusārino dhammā niyyanti te<sup>3</sup> lokā tihi vimokkhamukhehi<sup>4</sup>. Tatridaṃ niyyānaṃ: catasso paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihārā,<sup>5</sup> cattāro sammappadhānā<sup>6</sup>, cattāro acchariyā abbhutadhammā, cattāri adhiṭṭhānāni, catasso samādhibhāvanā, cattāro sukhabhāgiyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamam satipaṭṭhānaṃ, duttiyā paṭipadā duttiyam satipaṭṭhānaṃ, tatiyā paṭipadā tatiyam satipaṭṭhānaṃ, catutthā<sup>7</sup> paṭipadā catuttham satipaṭṭhānaṃ. Paṭhamam satipaṭṭhānaṃ paṭhamam jhānaṃ, duttiyam satipaṭṭhānaṃ duttiyam jhānaṃ, tatiyam satipaṭṭhānaṃ tatiyam jhānaṃ, catuttham satipaṭṭhānaṃ catuttham jhānaṃ. Paṭhamam jhānaṃ paṭhamo vihāro, duttiyam jhānaṃ duttiyo vihāro, tatiyam jhānaṃ tatiyo vihāro, catuttham jhānaṃ catuttho vihāro. Paṭhamo vihāro paṭhamam sammappadhānaṃ<sup>8</sup>, duttiyo vihāro<sup>9</sup> duttiyam sammappadhānaṃ<sup>10</sup>, tatiyo vihāro tatiyam sammappadhānaṃ<sup>11</sup>, catuttho vihāro catut-

<sup>1</sup> om. S.      <sup>2</sup> gacchati, B.      <sup>3</sup> B, adds ti.

<sup>4</sup> "paṭṭhānā, B., and so always written with ṭṭh.

<sup>5</sup> catutthi, B.      <sup>6</sup> om. B. S.

thaṃ sammappadhānaṃ. Paṭhamam sammappadhānaṃ paṭhamo acchariyo abbhuto dhammo, dutiyam sammappadhānaṃ<sup>1</sup> dutiyo acchariyo<sup>2</sup> abbhuto<sup>3</sup> dhammo<sup>4</sup>, tatiyam sammappadhānaṃ<sup>5</sup> tatiyo acchariyo<sup>6</sup> abbhuto<sup>7</sup> dhammo<sup>8</sup>, catuttham sammappadhānaṃ catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānaṃ, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānaṃ, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānaṃ, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānaṃ. Paṭhamam adhiṭṭhānaṃ paṭhamā samādhībhāvanā, dutiyam adhiṭṭhānaṃ dutiyā samādhībhāvanā, tatiyam adhiṭṭhānaṃ tatiyā samādhībhāvanā, catuttham adhiṭṭhānaṃ catutthā<sup>9</sup> samādhībhāvanā. Paṭhamā samādhībhāvanā paṭhamo sukhabbhāgiyo dhammo, dutiyā samādhībhāvanā dutiyo sukhabbhāgiyo dhammo, tatiyā samādhībhāvanā tatiyo sukhabbhāgiyo dhammo, catutthā<sup>10</sup> samādhībhāvanā catuttho sukhabbhāgiyo dhammo. Paṭhamo sukhabbhāgiyo dhammo paṭhamam appamāṇam, dutiyo sukhabbhāgiyo dhammo dutiyam appamāṇam, tatiyo sukhabbhāgiyo dhammo tatiyam appamāṇam, catuttho sukhabbhāgiyo dhammo catuttham appamāṇam.

Paṭhamā paṭipadā bhāvitā bahulikatā paṭhamam satipaṭṭhānaṃ paripūreti, dutiyā paṭipadā bhāvitā bahulikatā dutiyam satipaṭṭhānaṃ paripūreti, tatiyā paṭipadā bhāvitā bahulikatā tatiyam satipaṭṭhānaṃ paripūreti, catutthā<sup>11</sup> paṭipadā bhāvitā bahulikatā catuttham satipaṭṭhānaṃ paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamam<sup>12</sup> jhānaṃ<sup>13</sup> paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyam jhānaṃ paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyam jhānaṃ paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catuttham jhānaṃ paripūreti. Paṭhamam jhānaṃ bhāvitam bahulikataṃ paṭhamam vihāraṃ paripūreti, dutiyam jhānaṃ bhāvitam bahulikataṃ dutiyam vihāraṃ paripūreti, tatiyam jhānaṃ bhāvitam bahulikataṃ tatiyam vihāraṃ paripūreti, catuttham jhānaṃ bhāvitam bahuli-

<sup>1</sup> om. B. S.<sup>2</sup> catutthi, B.<sup>3</sup> paṭhamajjh°, S., and so in every similar case.



kataṃ catuttham vihāraṃ paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādaṃ paripūreti, duttiyo vihāro bhāvito bahulikato uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pabhānaṃ paripūreti, tatiyo vihāro bhāvito bahulikato anuppannānaṃ kusalānaṃ dhammānaṃ uppādaṃ paripūreti, catuttho vihāro bhāvito bahulikato uppannānaṃ kusalānaṃ dhammānaṃ tṭhitim<sup>1</sup> asamosam<sup>2</sup> bhiyyobhāvaṃ paripūreti. Paṭhamam sammappadhānaṃ bhāvitam bahulikataṃ mānapahānaṃ paripūreti, duttiyam sammappadhānaṃ bhāvitam bahulikataṃ ālayasamugghataṃ paripūreti, tatiyam sammappadhānaṃ bhāvitam bahulikataṃ avijjāpahānaṃ paripūreti, catuttham sammappadhānaṃ bhāvitam bahulikataṃ bhāvūpasamaṃ paripūreti. Mānapahānaṃ bhāvitam bahulikataṃ saccādhītṭhānaṃ paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhītṭhānaṃ paripūreti, avijjāpahānaṃ bhāvitam bahulikataṃ paṇḍādhītṭhānaṃ paripūreti, bhāvūpasamo bhāvito bahulikato upasamādhītṭhānaṃ paripūreti. Saccādhītṭhānaṃ bhāvitam bahulikataṃ chandasamādhim<sup>3</sup> paripūreti, cāgādhītṭhānaṃ bhāvitam bahulikataṃ viriyasamādhim<sup>4</sup> paripūreti, paṇḍādhītṭhānaṃ bhāvitam bahulikataṃ cittasamādhim<sup>5</sup> paripūreti, upasamādhītṭhānaṃ bhāvitam bahulikataṃ vimamsāsamādhim<sup>6</sup> paripūreti. Chandasamādhim<sup>7</sup> bhāvito bahulikato indriyasamvaro<sup>8</sup> paripūreti, viriyasamādhim<sup>9</sup> bhāvito bahulikato tapaṃ paripūreti, cittasamādhim<sup>10</sup> bhāvito bahulikato buddhiṃ paripūreti, vimamsāsamādhim<sup>11</sup> bhāvito bahulikato sabbupadhipatīnissaggaṃ<sup>12</sup> paripūreti. Indriyasamvaro bhāvito bahulikato mettaṃ paripūreti, tapo bhāvito bahulikato karuṇaṃ paripūreti, buddhi bhāvita bahulikata muditaṃ paripūreti, sabbupadhipatīnissagga<sup>13</sup> bhāvito bahulikato upekkhaṃ paripūreti.

Tattha ima catasso disā: paṭhamā paṭipadā paṭhamo<sup>14</sup> a satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhītṭhānaṃ chandasamādhim<sup>15</sup> indriyasamvaro metta itī

<sup>1</sup> tṭhiti, S.; iti, B.

<sup>2</sup> asamosam, B. B.

<sup>3</sup> vimamsādhipati, B.

<sup>4</sup> nisaggaṃ, B.

<sup>5</sup> nisaggo B.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhī tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhīṭṭhānaṃ cittasamādhī buddhi muditā iti tatiyā disā, catutthā<sup>1</sup> paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhīṭṭhānaṃ vimamsāsamādhī sabbupadhipaṭinissaggo<sup>2</sup> upekkhā<sup>3</sup> iti catutthā<sup>4</sup> disā.

- \* Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānaṃ<sup>5</sup> chandasamādhī indriyasamvaro mettā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ rāgacaritassa puggalassa bhesajjaṃ.

Dutiya paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhī tapo<sup>6</sup> karuṇā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ dosacaritassa puggalassa bhesajjaṃ.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhīṭṭhānaṃ cittasamādhī buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ diṭṭhacaritassa<sup>7</sup> mandassa bhesajjaṃ.

Catutthā<sup>1</sup> paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhīṭṭhānaṃ vimamsāsamādhī sabbupadhipaṭinissaggo<sup>2</sup> upekkhā<sup>3</sup> iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

<sup>1</sup> catutthi, B. S.

<sup>2</sup> nisaggo, B.

<sup>3</sup> upekkhā, B.

<sup>4</sup> catutthi, B. S.; <sup>5</sup> tthi, B.

<sup>6</sup> samādhīṭṭhānaṃ, S.

<sup>7</sup> B. S. insert kammaṃ.

<sup>8</sup> B. S. add puggalassa.

<sup>9</sup> paṭipadānisaggo, B.

Idam diṭṭhicaritassa udattassa bhesajjam.

Tattha dukkhā<sup>1</sup> ca paṭipadā dandhābhīṇā dukkhā ca<sup>2</sup> paṭipadā khippābhīṇā appaṇihitam vimokkhamukham, sukhā<sup>3</sup> paṭipadā<sup>4</sup> dandhābhīṇā suññatavimokkhamukham<sup>5</sup>, sukhā<sup>6</sup> paṭipadā<sup>7</sup> khippābhīṇā animittam<sup>8</sup> vimokkhamukham<sup>9</sup>.

Tattha kāye kāyānupassitā<sup>10</sup> satipaṭṭhānam<sup>11</sup> ca<sup>12</sup> vedanāsu vedanānupassitā<sup>13</sup> satipaṭṭhānaṃ ca appaṇihitam vimokkhamukham, citte cittānupassitā suññatavimokkhamukham<sup>14</sup>, dhammesu dhammānupassitā animittam<sup>15</sup> vimokkhamukham<sup>16</sup>.

Tattha paṭhamaṃ<sup>17</sup> ca<sup>18</sup> jhānam<sup>19</sup> dutiyaṃ ca jhānam appaṇihitam vimokkhamukham, tatiyaṃ jhānam suññatā, catuttham jhānam animittam vimokkhamukham.

Tattha paṭhame ca vihāro dutiyo ca vihāro appaṇihitam vimokkhamukham, tatiyo vihāro suññatā, catuttho vihāro animittam vimokkhamukham.

Tattha paṭhamaṃ ca sammappadhānam dutiyaṃ ca sammappadhānam appaṇihitam vimokkhamukham, tatiyaṃ sammappadhānam suññatā, catuttham sammappadhānam animittam vimokkhamukham.

Tattha mānapahānaṃ ca ālayasamugghāto ca<sup>20</sup> appaṇihitam vimokkhamukham, avijjāpahānam suññatā, bhavūpasamo animittam vimokkhamukham.

Tattha saccādhīṭṭhānaṃ ca cāgādhīṭṭhānaṃ ca appaṇihitam vimokkhamukham, paññādhīṭṭhānam suññatā, upasamādhīṭṭhānam animittam vimokkhamukham.

Tattha chandasamādhi ca<sup>21</sup> viriyasamādhi ca appaṇihitam vimokkhamukham, cittasamādhi suññatā, vimameśasamādhi animittam vimokkhamukham.

Tattha indriyaṃ samvaro ca tapo ca appaṇihitam vimokkhamukham, buddhi suññatā, sabbupadhipaṭinissaggo<sup>22</sup> animittam vimokkhamukham.

<sup>1</sup> dukkhāṇ, S.

<sup>2</sup> sukha°, S.

<sup>3</sup> °mukkhā, S.

<sup>4</sup> °ttavi°, B.

<sup>5</sup> °passanā, B.; °passi viharatā, S.

<sup>6</sup> °ppadhānam, S.

<sup>7</sup> om. B., S.

<sup>8</sup> °passinā B.

<sup>9</sup> suññatā°, B., S.

<sup>10</sup> °pathamajhānam, B.

<sup>11</sup> om. S.

<sup>12</sup> °dhinissaggā, B.



Tattha mettā ca karuṇā ca appaṇihitaṃ vimokkhamukham, muditā suññatā, upekkhā<sup>1</sup> animittaṃ vimokkhamukham.

\* d) Tesam vikkīṭitaṃ:

Cattāro āhārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipatṭhānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro viharā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhūbhāvanā. Catasso<sup>2</sup> viññāpaṭṭhitiyo, tāsam paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamāṇā.

Sīhā: buddhā paccekabuddhā sāvakā ca hatarāgadosa-mohā<sup>3</sup>.

\* Tesam vikkīṭitaṃ<sup>4</sup> bhāvanā sacchikiriyā byantikiriyā ca. Vikkīṭitaṃ indriyādhiṭṭhānaṃ, vikkīṭitaṃ vipariyāsānādhiṭṭhānaṃ<sup>5</sup> ca. Indriyāni saddhammagocaro vipariyāsā kilesagocaro.

Ayam vuccati sīhavikkīṭitassa ca<sup>6</sup> nayassa<sup>6</sup> disalocanassa ca<sup>6</sup> nayassa bhūmi ti.

Tenāha: —

Yo neti vipallāsehi<sup>7</sup> | kilese<sup>8</sup> . . .

Veyyākrapesu hi ye | kusalākusalā<sup>9</sup> ti ca.

\* 4. Tattha ye dukkhāya paṭipadāya<sup>10</sup> dandhabhiññāya khippābhiññāya<sup>6</sup> ca niyyanti, ime dve puggalā. Ye sukkhāya paṭipadāya dandhabhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesam catunnam puggalānam ayam saṃkilesa: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññāpaṭṭhitiyo cattāri agatigamanāni ti.

<sup>1</sup> upekkhā, S.    <sup>2</sup> cattāro, B.<sub>1</sub>.    <sup>3</sup> gata<sup>o</sup>, S.    <sup>4</sup> 'tā, B.<sub>1</sub>.

<sup>5</sup> vipariyāsana<sup>o</sup>, B.<sub>1</sub>; vipariyāsam nadhiṭṭhānaṃ, S.

<sup>6</sup> om. S.    <sup>7</sup> 'se ti, B.<sub>1</sub>.    <sup>8</sup> saṃkileshehi, B. S.; om. B.<sub>1</sub>;  
S. adds ca.    <sup>9</sup> kusalā, B.<sub>1</sub>.    <sup>10</sup> 'dāni, S.

Tesam catunnam puggalanam idam vodanam: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vi-hārā cattāro sammappadhānā cattāro acchariyā abbhutā dhammā cattāri adhiṭṭhānāni catasso samādhibhāvanā cattāro sukhabhāgiyā dhammā catasso appamānā iti.

Tattha ye dukkhāya paṭipadāya dandhabhīṇāya khippā-bhīṇāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭi-padāya dandhabhīṇāya khippābhīṇāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhīṇāya ca niyyāti, ayam ugghaṭitaññū, yo sādharanāya<sup>1</sup>, ayam vipaṇcitaññū, <sup>s</sup>yo dukkhāya paṭipadāya dandhabhīṇāya niyyāti, ayam neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samatham upadissati, neyyassa vipassanam, samathavipassanam vipaṇ-citaññussa<sup>2</sup>.

Tattha Bhagavā ugghaṭitaññussa puggalassa mudukam dhammadesanam upadissati, tikkham neyyassa, muda-tikkham vipaṇcitaññussa<sup>3</sup>.

Tattha Bhagavā ugghaṭitaññussa puggalassa sampkhittena dhammam desayati, sampkhitta-viṭṭhārena vipaṇcitaññussa, viṭṭhārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaranam upadissati, vipaṇcitaññussa ādinavañ ca nissaranam ca upa-dissati, neyyassa assādañ ca ādinavañ ca nissaranam ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghaṭitaññussa adhipañña-sikkham paññāpayati, adhicitam vipaṇcitaññussa, adhistam neyyassa.

Tattha ye dukkhāya paṭipadāya dandhabhīṇāya<sup>4</sup> khi-ppābhīṇāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhabhīṇāya khippābhīṇāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tīpi bhavanti: ugghaṭitaññū, vipaṇcitaññū, neyyo ti.

Tesam tiṇnam puggalanam ayam sampkilesa: tīpi akusa-lamulāni lobho-akusalamulam doso-akusalamulam, moho-

<sup>1</sup> 'rapo, B.,      <sup>2</sup> B, adds puggalassa.

<sup>3</sup> S. adds puggalassa.      <sup>4</sup> B, S. add ca.

akusalamūlam<sup>1</sup>, tīpi duccaritāni kāyaduccaritaṃ vaci-duccaritaṃ manoduccaritaṃ, tayo akusalavittakkā<sup>2</sup> kāmavitakko byāpādavittakko vihiṃsāvittakko, tisso akusalasaññā kāmasaññā byāpādasaññā vihiṃsāsaññā, tisso viparitasaññā<sup>3</sup> miccasaññā sukhasaññā attasaññā, tisso vedanā sukhā<sup>4</sup> vedanā<sup>5</sup> dukkhā<sup>5</sup> vedanā<sup>5</sup> adukkhamasukhā vedanā, tisso dukkhata dukkhadukkhata saṃkharadukkhata viparipāmadukkhata, tayo aggi rāgaggi dosaggi mohaggi, tayo sallā rāgasallo dosasallo mohasallo, tisso jaṭa ragajaṭa dosajaṭa mohajaṭa, tisso akusalūpaparikkhā<sup>6</sup> akusalam kāyakammam akusalam vacikammam akusalam manokammam, tisso vipattiyo silavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tinnam puggalanam idam vodānam: tīpi kusalamūlāni alobho-kusalamūlam adoso-kusalamūlam<sup>7</sup> amoho-kusalamūlam, tīpi sucaritāni kāyasucaritaṃ vacisucaritaṃ manosucaritaṃ, tayo kusalavittakkā nekkhammavitakko<sup>8</sup> abyāpādavittakko avihiṃsāvittakko, tayo samādhisavitakko-savicārosamādhī avittakko-vicāramatto samādhī avittakko-avicāro samādhī, tisso kusalasaññā nekkhammasaññā<sup>9</sup> abyāpādasaññā avihiṃsāsaññā, tisso aviparitasaññā<sup>10</sup> aniccasaññā dukkhasaññā anattasaññā, tisso kusalūpaparikkhā<sup>11</sup> kusalam kāyakammam kusalam vacikammam kusalam manokammam, tīpi soceyyāni kāyasoceyyam vacisoceyyam manosoceyyam, tisso sampattiyo silasampatti samādhisampatti paññasampatti, tisso sikkhā adhisilasikkhā adhicitasikkhā<sup>12</sup> adhīpaññasikkhā, tayo khandhā silakkhandho samādhikkhandho paññakkhandho<sup>13</sup>, tīpi vimokkhamukhāni suññatam animittam appaṇihitam ti. Iti kho cattāri hutvā tīpi bhavanti tīpi hutvā dve bhavanti: taṇhācarito ca<sup>14</sup> diṭṭhicarito ca.

\* Tesaṃ dvinnam puggalanam ayam saṃkilesa: taṇhā ca avijjā ca ahirikaṇ ca anottappaṇ ca asati ca asampajaṇ-

<sup>1</sup> 'lan ti S.

<sup>2</sup> akusalā vi°, B.

<sup>3</sup> viparitā s°, B.

<sup>4</sup> sukhavē°, B.

<sup>5</sup> dukkhavē°, B.

<sup>6</sup> akusalamūpaparikkhāro, S.

<sup>7</sup> aku°, B.

<sup>8</sup> nekkhama°, B.; nikkhama°, B.

<sup>9</sup> nekkhama°, B.; nikkhama°, S.

<sup>10</sup> 'tā s°, S.

<sup>11</sup> kusalaparikkhā, S.

<sup>12</sup> adhicitā°, B. B.

<sup>13</sup> paññā°, B. S.

<sup>14</sup> om. B.



ñāṇaṃ ca ayoṇiso-manasikāro<sup>1</sup> ca koṣajjaṇaṃ ca dovaccassaṇaṃ  
ca aṇaṃkāro ca maṇaṃkāro ca asaddhā<sup>2</sup> ca paṇādo ca  
asaddhammasavānaṃ<sup>3</sup> ca asaṃvaro ca abhiijhā ca hyāpādo  
ca nivarapaṇaṃ ca saṃyojanaṃ ca kodho ca upanāho ca  
makkho ca palāso ca issā ca macchariyaṇaṃ<sup>4</sup> ca māya ca  
sābhēyyaṇaṃ ca sassataditṭhi ca ucchedaditṭhi ca ti.

Tesaṃ dvinnāṃ puggalānaṃ idaṃ vodānaṃ: samatho  
ca vipassanā ca hiri ca ottappaṇaṃ ca sati ca sampajāññaṇaṃ  
ca yoṇiso-manasikāro<sup>5</sup> ca viriyārambho ca sovaccassaṇaṃ<sup>6</sup> ca  
dhamme-ñāṇaṃ ca anvaye-ñāṇaṃ ca khaye-ñāṇaṃ ca anu-  
ppāde-ñāṇaṃ ca saddhā ca appamādo ca saddhammasa-  
vānaṃ ca saṃvaro ca anabhiijhā ca abyapādo ca rāgavi-  
rāgaṃ ca cetovimutti<sup>7</sup> avijjāvirāgaṃ ca paññāvimutti<sup>8</sup> abhi-  
sāmo ca appiechata<sup>9</sup> ca santutṭhi ca akodho ca anupanāho  
ca amakkho ca apalāso ca issāpahānaṃ ca macchariya-  
pahānaṃ ca vijjā ca vimutti ca saṃkhatārammaṇaṃ<sup>10</sup> ca vi-  
mokkho asamkhatārammaṇaṃ ca vimokkho sa-upādisesā ca  
nibbānadhātu anupādisesā ca nibbānadhātū ti.

Ayaṃ vuccati<sup>11</sup> tipukkhalassa ca nayassa añkusassa ca  
nayassa bhūṃti ti.

Tenāha: —

Yo akusale samūlehi | neti ti

Oloketvā<sup>12</sup> disalocanena<sup>13</sup> ti ca.

• Niyuttaṃ nayasamuttānaṃ.

## D.

### Sāsana-paṭṭhāna.

1. Tattha aṭṭhārasa mūlapadā kuhiṃ datṭhabbā?

Sāsana-paṭṭhāne<sup>14</sup>.

Tattha katamaṃ sāsana-paṭṭhānaṃ?

<sup>1</sup> ayoṇi ca ayoṇiso<sup>o</sup>, B<sub>1</sub>. <sup>2</sup> assa<sup>o</sup>, S.; asaddho B<sub>1</sub>.

<sup>3</sup> assa<sup>o</sup>, B<sub>1</sub>. <sup>4</sup> maccherāṇaṃ, B. S. <sup>5</sup> yoṇi ca yoṇiso<sup>o</sup>, B<sub>1</sub>.

<sup>6</sup> sovaccaṇaṃ, B<sub>1</sub>. <sup>7</sup> B<sub>1</sub>, S. *add* ca. <sup>8</sup> api<sup>o</sup>, B<sub>1</sub>; atijjhātā, B<sub>1</sub>.

<sup>9</sup> saṃkhāraṇār<sup>o</sup>, S. <sup>10</sup> om. B<sub>1</sub>, S. <sup>11</sup> °kayitvā, all MSS.

<sup>12</sup> disā<sup>o</sup>, all MSS. <sup>13</sup> °nena, B.

Samkilesasabbhāgiyaṃ suttam, vāsanābhāgiyaṃ suttam, nibbedhabhāgiyaṃ suttam, asekkhabhāgiyaṃ<sup>1</sup> suttam, samkilesasabbhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam, samkilesasabbhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam, samkilesasabbhāgiyaṃ ca asekkhabhāgiyaṃ ca suttam, samkilesasabbhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekkhabhāgiyaṃ<sup>2</sup> ca suttam, samkilesasabbhāgiyaṃ ca vāsanābhāgiyaṃ<sup>3</sup> ca<sup>4</sup> nibbedhabhāgiyaṃ<sup>5</sup> ca suttam, vāsanābhāgiyaṃ<sup>6</sup> ca nibbedhabhāgiyaṃ ca suttam<sup>7</sup> taṇhāsamkilesasabbhāgiyaṃ suttam, diṭṭhisamkilesasabbhāgiyaṃ suttam, duccaritasamkilesasabbhāgiyaṃ<sup>8</sup> suttam, taṇhāvodānabhāgiyaṃ<sup>9</sup> suttam, diṭṭhivodānabhāgiyaṃ<sup>10</sup> suttam, duccaritavodānabhāgiyaṃ<sup>11</sup> suttam.

Tattha samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccaritasamkilesa.

Tattha taṇhāsamkilesa samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisamkilesa vipassanāya visujjhati. Sā vipassanā paññakkhandho<sup>7</sup>. Duccaritasamkilesa sucaritena visujjhati. Tam sucaritam silakkhandho.

Tassa<sup>8</sup> sile patitṭhitassa yadi āsatti uppajjati bhavesu. evaṃ sāyaṃ samathavipassanā bhāvanāmayaṃ puññakiriyaṃ<sup>9</sup> bhavati. Tatrūpapattiyā<sup>10</sup> samvattati.

- Imāni cattāri suttāni sādharapaṇi katāni aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādharapaṇi katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidham suttam bhinnam bhavati. Gāthaya gāthā anuminitabbā. Veyyākaraṇa veyyākaraṇam anuminitabbam. Suttena suttam anuminitabbam.

2. Tattha katamam samkilesasabbhāgiyaṃ suttam?

*Kāmandhā jālāsāṇchannā<sup>11</sup> taṇhūchadanachādita*

<sup>1</sup> asekkha°, S.      <sup>2</sup> om. S.

<sup>3</sup> anibbedha°, S., then it continues: asekkhabhāgiyaṃ ca suttam samki° ca.

<sup>4</sup> missing in B<sub>1</sub>; S. repeats this phrase.

<sup>5</sup> duccaritam samki°, S.      <sup>6</sup> °vodānam bh°, S.

<sup>7</sup> paññā°, B.      <sup>8</sup> tattha, B<sub>1</sub>.

<sup>9</sup> kriya°, B.; °vatthum, S.      <sup>10</sup> °yam, B<sub>1</sub>.

<sup>11</sup> jālāpacchannā, B<sub>1</sub>, S.

*pamattabandhanū<sup>1</sup> baddhā<sup>2</sup> macchū<sup>3</sup> va kumināmukhe<sup>4</sup>  
jārūmarañam anveti<sup>5</sup> vaccho khīrapako<sup>6</sup> va mātaran ti*  
(Cf. p. 36).

Idam saṃkilesabhāgiyaṃ suttam.

*Cattār<sup>7</sup> imāni bhikkhave agatigamanāni.*

*Katamāni cattāri? Chandā agatiṃ<sup>8</sup> gacchati, dosā agatiṃ  
gacchati, bhayā agatiṃ gacchati, mohā agatiṃ gacchati.*

*Imāni kho<sup>9</sup> bhikkhave cattāri agatigamanāni. Idam  
avoca Bhagavā. Idam vatvāna Sugato aṭṭhāparāṃ etad  
avoca Satthā: —*

*Chandā dosā bhayā mohā yo dhammaṃ ativattati<sup>10</sup>  
nihiyati tassa yaso kālapakkhe va candimā ti* (Cf.  
A. II. p. 18).

Idam saṃkilesabhāgiyasuttam.

*Manopubbāṅgamā dhammā munoseṭṭhā manomayā  
manusā ca paduttṭhena bhāsati<sup>11</sup> vā karoti vā  
tato naṃ dukkham anveti cakkam va vahato padan ti*  
(Dhp. v. 1).

Idam saṃ<sup>12</sup>

*Middhī yadā hoti mahagghaso ca  
niddāyitā samparivattasāyī  
mahāvarāho<sup>13</sup> va nivāpopuṭṭho<sup>14</sup>  
punāppunam gabbham upeti mando ti* (Thag. v. 17;  
Dhp. v. 325).

Idam saṃ<sup>15</sup>

*Ayasā va malaṃ samutṭhitam  
tat<sup>16</sup> utṭhāya tam eva khādati  
evam atidhonacārinam  
sāni<sup>17</sup> kammāni nayanti<sup>18</sup> duggatin ti* (Dhp. v. 240).

Idam saṃ<sup>19</sup>

<sup>1</sup> "bandhanā", S.; pamattābandhanā, B.; bandhā, all MSS.

<sup>2</sup> maccho. S. <sup>3</sup> "mukhena, B.

<sup>4</sup> anveti, S.; andheti, B. <sup>5</sup> khirū, B.; khīrapago, S.

<sup>6</sup> agati, B. S. throughout. <sup>7</sup> B. adds me.

<sup>8</sup> abhi, S. <sup>9</sup> "ti, all MSS. <sup>10</sup> S. in full.

<sup>11</sup> mahāphavarāho, B. <sup>12</sup> "phuttṭho, S.; "rutṭho, B.

<sup>13</sup> S. adds pe | suttam throughout, unless otherwise anno-  
tated. <sup>14</sup> tad, B. S. <sup>15</sup> tāni, B. S.

<sup>16</sup> niyyanti, B. <sup>17</sup> S. omits sam<sup>18</sup>



*Coro yathā sandhimukhe<sup>1</sup> gahito  
sakammanā<sup>2</sup> haññati bajjhate ca  
evam ayaṃ pecca<sup>3</sup> pajā parattha  
sakammanā<sup>2</sup> haññati<sup>4</sup> bajjhate cū ti* (Cf. M. II, p. 74).

Idaṃ saṃ<sup>o</sup>

*Sukhakāmāni bhūtāni yo dandena vihiṃsati  
attano sukham esāno pecca<sup>5</sup> so na lobhe<sup>6</sup> sukhan ti*  
(Ud. p. 12<sup>7</sup>; Dh. p. v. 131).

Idaṃ saṃ<sup>o</sup>

*Gunnāṇ ce taramānānaṃ jimhaṃ gacchati puṇḍavo  
subbā tā jimhaṃ<sup>8</sup> gacchanti nette jimhagate sati.  
Evam eva<sup>9</sup> manussesu yo hoti seṭṭhasammato  
so ce adhammaṃ carati pageva itarā pajā,  
sabbaṃ raṭṭhaṃ dukhaṃ seti rūjū ce hoti adhammiko ti*  
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ saṃ<sup>o</sup>

*Sukiccharūpā<sup>10</sup> va<sup>11</sup> ime manussā  
karonti pāpaṃ upadhīsu<sup>11</sup> rattā  
gacchanti te bahujanāsannivāsaṃ  
nirayaṃ Avicim<sup>12</sup> kaṭukaṃ<sup>12</sup> bhayānakan ti.*

Idaṃ saṃ<sup>o</sup>

*Phalaṃ ve kadaliṃ hanti phalaṃ ve, uṇ<sup>13</sup> phalaṃ<sup>13</sup> naḷaṃ  
sakkāro kūpurisaṃ hanti gabbho assātarim<sup>14</sup> yathā ti*  
(S. I, p. 154; Vin. II, p. 188).

Idaṃ saṃ<sup>o</sup>

*Kodhamakkhagaru<sup>15</sup> bhikkhu lābhasakkārakāraṇā<sup>16</sup>  
sukhette pūtibijaṃ<sup>17</sup> ca saddhammasmiṃ<sup>18</sup> na rūhati ti.*

Idaṃ saṃ<sup>o</sup>

*Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ cetasā ceto pariecca  
buddhacakkhunā evaṃ pajānāmi, yathā kho ayaṃ puggalo  
iriyati yaṇ ca paṭipadaṃ paṭipanno yaṇ ca maggaṃ samārū-*

<sup>1</sup> mukhena, B<sub>1</sub>.      <sup>2</sup> sakammanā, B.      <sup>3</sup> pacca, B., S.

<sup>4</sup> om. S.      <sup>5</sup> pacca, all MSS. exc. Com.      <sup>6</sup> labhate, B., S.

<sup>7</sup> See the corrections of this verse in the J. P. T. S. 1890, p. 93.      <sup>8</sup> ha, B.      <sup>9</sup> evaṃ, S. Com.

<sup>10</sup> sukicca<sup>o</sup>, B<sub>1</sub>.      <sup>11</sup> dhisu, B. B<sub>1</sub>, Com.

<sup>12</sup> avicī<sup>o</sup>, B<sub>1</sub>; avicitam ka<sup>o</sup>, B<sub>1</sub>.      <sup>13</sup> veluph<sup>o</sup>, S.

<sup>14</sup> tari, S.; tari, B.      <sup>15</sup> gurū, S.      <sup>16</sup> paṃ, B., S.

<sup>17</sup> putibi<sup>o</sup>, B. B<sub>1</sub>.      <sup>18</sup> smi, B<sub>1</sub>.

[ho, imasmiṃ cāyaṃ samaye kālaṃ kareyya yathābhaṭaṃ nik-  
khitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave  
padosiṭaṃ<sup>1</sup>. Cittapadosahetu ca pana evaṃ idh'ekacco kāyassa  
bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ  
upapajjati<sup>2</sup>.

Etam atthaṃ Bhagavā avoca. Tatth'etaṃ itivuccati:

Paduṭṭhacittaṃ natvāna ekaccam iha puggalaṃ  
etaṃ atthaṃ viyākāsi Satthū bhikkhūna<sup>3</sup> santihe:

Imasmiṃ cāyaṃ samaye kālaṃ karissati puggalo  
nirayaṃ<sup>4</sup> upapajjeyya cittaṃ hi 'ssa padosiṭaṃ.

Cittapadosahetu<sup>5</sup> hi sattā gacchanti duggatiṃ<sup>6</sup>  
yathābhaṭaṃ nikkhipeyya evaṃ eva tathāvidho

kāyassa bhedā duppaṇṇo nirayaṃ so 'papajjati<sup>7</sup> ti.

Ayaṃ pi attho vutto Bhagavatā, iti me sutan ti (Cf.

It. p. 12 sq.).

Idaṃ sam<sup>8</sup>

Sāce bhāyatha<sup>9</sup> dukkhassa sāce vo dukkham appiyaṃ

mākattha pāpakaṃ kammaṃ āvi vā yudi vā raho

sāce 'va pāpakaṃ kammaṃ karissatha karoṭha vā

na vo dukkhā pamutiyatthi upeccāpi palāyatan ti (Cf.

Idaṃ sam<sup>8</sup>

S. I, p. 209).

Adhammena dhanam laddhū musāvādena cūbhayaṃ

mumeti balā maññanti, taṃ kathaṃ nu bhavissati? —

Antarāyā<sup>10</sup> bhavissanti sambhaṭṭassa vinassati

matā saggam na gacchanti, nanu ettavatā hatā ti?

Idaṃ sam<sup>8</sup>

Kathaṃ khaṇati<sup>10</sup> attānaṃ, kathaṃ mittehi jīrati

kathaṃ vivaṭṭate dhammā, kathaṃ saggam na gacchati? —

Lobhā khaṇati attānaṃ, luddho mittehi jīrati

lobhā vivaṭṭate dhammā, lobhā saggam na gacchati<sup>11</sup> ti.

Idaṃ sam<sup>8</sup>

Caranti<sup>12</sup> balā dummedhā amitteneva attanā

karontā<sup>13</sup> pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.

<sup>1</sup> 'tan ti, S. <sup>2</sup> uppaṇṇa, S. <sup>3</sup> bhikkhūnaṃ, B. S.

<sup>4</sup> 'smi, B. <sup>5</sup> cittapadosahetu, all MSS. <sup>6</sup> 'ti, B.

<sup>7</sup> upapa, S.; upajja, B. <sup>8</sup> bhayata, B.

<sup>9</sup> all MSS. add su. <sup>10</sup> khaṇati, S. <sup>11</sup> 'ti (without ti), S.

<sup>12</sup> ca rakkhanti, B. <sup>13</sup> 'to, B.; 'ti, B.

*Na taṃ kammaṃ katam<sup>1</sup> sādhu yaṃ katvā anutappati<sup>2</sup>  
yassa assumukho roḍaṃ vipākaṃ paṭisevati ti* (S. I.  
p. 57; Dh. v. 66 sq.).

Idaṃ sam<sup>3</sup>

*Dukkaraṃ duttitikkhaṇ ca aviyaṭṭena sāmānāṃ  
bahū hi tattha sambādā yattha bālo pasidati* (S. I, p. 7).  
*Yo hi atthaṇ ca dhammaṇ ca bhāsamaṇe Tathāgate  
maṇaṃ padosaṃe bālo<sup>4</sup>, moghaṃ lko tassa jīvitam.  
Etaṇ<sup>5</sup> cāhaṃ<sup>6</sup> arahāṃi dukkhaṇ ca ito ca pāpiyatarāṃ  
bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avi-  
tarūgo<sup>7</sup> ti.*

Idaṃ sam<sup>8</sup>

*Appameyyaṃ paminanto ko 'dha vidvā rikappaye  
appameyyaṃ pamāyantaṃ nivutaṃ<sup>9</sup> maññe akissavan ti*

Idaṃ sam<sup>10</sup> [(S. I, p. 149).

*Purisassa hi jātassa kudhārī<sup>11</sup> jāyate mukhe  
yāya chindati attānaṃ bālo dubbhāsitaṃ bhayaṃ* (S. I,  
p. 149; A. V, p. 171. 174).

*Na hi sattham<sup>12</sup> sunisitaṃ<sup>13</sup> viṣaṃ kalāhalam<sup>14</sup> iva<sup>15</sup>  
eraṃ viraddhaṃ pāpeti<sup>16</sup> vācā dubbhāsitaṃ yathā ti*

Idaṃ sam<sup>17</sup> [(Cl. Jāt. III, p. 103).

*Yo nindiyaṃ pasamsati  
taṃ vā nindati yo pasamsiyo  
vicināti mukhena so kaliṃ<sup>18</sup>  
kalinā tena sukhaṃ na vindati.  
Appamatto ayaṃ kali  
yo akkhesu dhanaparājayo  
sabbassāpi sahāpi attanā  
ayaṃ eva mahattaro kali  
yo sugatesu<sup>19</sup> maṇaṃ padosaṃe ti.  
Sataṃ sahaṣṣānaṃ nirabbudānaṃ<sup>20</sup>  
chattimsati<sup>21</sup> pañca<sup>22</sup> ca abbudāni*

<sup>1</sup> om. B.

<sup>2</sup> °kappati. B.

<sup>3</sup> balaṃ, B.

<sup>4</sup> etaṃ tassa, B.

<sup>5</sup> °gā, all MSS.

<sup>6</sup> nivattaṃ, B.

<sup>7</sup> so all MSS.

<sup>8</sup> satthaṃ, B.

<sup>9</sup> sunissitaṃ, S.

<sup>10</sup> °lam, B.

<sup>11</sup> S. Com.; hālakalam, B.

<sup>12</sup> pī ca, S.

<sup>13</sup> pāpeti, B.

<sup>14</sup> pāneti, S.

<sup>15</sup> kali, S.

<sup>16</sup> kali, B.

<sup>17</sup> °tena, B.

<sup>18</sup> °dāni, B.

<sup>19</sup> chattisatippañca, B.



*yam ariyagarahī nirayaṃ upeti*  
*vācam manā ca paṇḍhāya pāpakaṃ ti* (S. I,  
 p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idaṃ saṃ<sup>o</sup>

*Yo lobhagūṇe anuyutto, so vacasā<sup>1</sup> paribhāsati aṃṇe*  
*assaddho anariyo avadaṇṇū<sup>2</sup> maccharī pesuṇiyam anuyutto.*

*Mukhadugga vibhūta<sup>3</sup> anariya<sup>4</sup>*

*bhūṇahu pāpaka dukkaṭakāri*

*purisanta kaḷi avajātakaputta<sup>5</sup>*

*mā bahu bhāṇ<sup>6</sup> idha nerayiko<sup>7</sup> 'si.*

*Rajam ākirase ahitāya*

*sante garahasi kibbisakāri*

*bahūni<sup>8</sup> duccaritāni caritevā*

*gacchasi<sup>9</sup> papataṃ<sup>10</sup> cirarattan<sup>11</sup> ti.*

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

3. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā*

*manusā ce pasannena bhāsati vā karoti vā*

*tato naṃ eukham anveti chāyā va anupāyinī ti* (Dhp. v. 2).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

*Mahānāmo Sukko Bhagavantam etad avoca: —*

*Idaṃ bhante Kapilavatthu<sup>10</sup> iddhaṃ<sup>11</sup> c'eva phitaṃ ca*  
*bahujanam ākiṃṃamanussam sambādhabhūham<sup>12</sup>. So kho*  
*ahaṃ bhante Bhagavantam vā<sup>7</sup> payirupāsītva manobhāva-*  
*niye vā bhikkhū sāyaṇhasamayam Kapilavatthum<sup>12</sup> pavī-*  
*santo bhantena<sup>13</sup> pi<sup>14</sup> hatthinā samāgacchāmi, bhantena*  
*pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,*  
*bhantena pi sakatena samāgacchāmi, bhantena pi purisena*  
*samāgacchāmi. Tassa mayham bhante tasmim samaye*  
*mussat<sup>15</sup> eva Bhagavantaṃ ārabha sati, mussati dhammam*  
*ārabha sati, mussati saṃgham ārabha sati. Tassa may-*  
*ham bhante evam hoti: Imamhi cāham<sup>11</sup> sāyaṇhasamaye<sup>13</sup>*  
*kālam kareyyam<sup>15</sup>, kā mam' assa gati ko abhisamparāyo ti?*

<sup>1</sup> B. adds ca. <sup>2</sup> anava<sup>o</sup> B. <sup>3</sup> tam, B. <sup>4</sup> yam, S.

<sup>5</sup> vutta, S. <sup>6</sup> B. adds ca, S. 'dha. <sup>7</sup> B. B. add kho.

<sup>8</sup> pāpakam, S. <sup>9</sup> cira<sup>o</sup>, S. <sup>10</sup> vatthum, B. S.

<sup>11</sup> sambādhabhūham, B. <sup>12</sup> vatthu, B. <sup>13</sup> nāpi, S.

<sup>14</sup> cāyam, S. <sup>15</sup> samaye, S. <sup>16</sup> yya, B. S.

*Mā bhāyi Mahānāma mā bhāyi<sup>1</sup> Mahānāma, apāpakam<sup>2</sup> te maraṇam bhavissati apāpikā<sup>3</sup> kālakiriyā<sup>4</sup>. Catūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?*

*Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā araham | pe<sup>5</sup> | Satthā<sup>6</sup> devamanussānam<sup>6</sup> buddho Bhagavā ti. Dhamme | pe<sup>7</sup> | Saṃghe | pe<sup>6</sup> | ariyakantehi silehi samannāgato hoti akhaṇḍehi pe<sup>5</sup> | samādhisaṃvāttanikehi.*

*Seyyathā pi Mahānāma rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro. So mūlehi chinno katamena papateyyā tī?*

*Yena bhante ninno yena poṇo yena pabbhāro ti.*

*Evam eva kho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakam te maraṇam bhavissati apāpikā kālakiriyā tī (S. V. p. 371).*

*Idam vāsanābhāgiyam suttam.*

*Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati  
attano sukham esāno pecca<sup>8</sup> so labhate sukham ti*

(Ud. p. 12; Dh. v. 132).

*Idam vā<sup>9</sup>*

*Gunnān<sup>10</sup> ce taramānānam ujum gacchati puṇḍavo  
sabbā tā ujum gacchanti nette ujum gate sati.*

*Evam eva manussesu yo hoti setṭhasammato  
so ce<sup>11</sup> 'va<sup>11</sup> dhammaṃ carati pageva itarā pajā,  
sabbam ratṭham sukham seti rūjā ce hoti dhammiko ti*  
(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).

*Idam vā<sup>9</sup>*

*Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa  
ārāme. Tena kho pana samayena sambhulā bhikkhū Bhaga-*

<sup>1</sup> B. adds idam.

<sup>2</sup> apāpikam, B. S.

<sup>3</sup> kam, B.

<sup>4</sup> kam, B.

<sup>5</sup> pa, B.

<sup>6</sup> om. B.

<sup>7</sup> pa, B. B.; om. S.

<sup>8</sup> pacca, B. B.

<sup>9</sup> B. S. in full.

<sup>10</sup> gunnān, S.

<sup>11</sup> B. has ce.

vato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temā-saccayena cārikaṃ pakkamissatī ti. Tena kho pana sama-yena Isidatta-Purāṇā thapatayo<sup>1</sup> Sākete paṭivasanti kona-ci-d-eva karaṇīyena. Assosunī kho Isidatta-Purāṇā thapa-tayo 'sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pa-kkamissatī' ti.

Atha kho Isidatta-Purāṇā thapatayo maggo purisaṃ ṭhapesun: yadā tvaṃ ambho purisa passeyyāsi Bhagavan-taṃ āgacchantaṃ arahantaṃ sammāsambuddhaṃ, atha am-hākaṃ ārocēyyāsi ti. Devatihāṃ ṭhito kho so<sup>2</sup> puriso addasa Bhagavantaṃ dūrato 'va āgacchantaṃ. Disvāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅ-kamītvā Isidatta-Purāṇā<sup>3</sup> thapatayo etad avoca: ayaṃ bhante Bhagavā āgacchati arahaṃ sammāsambuddho, yassa dāni kālāṃ maṃṇāthā ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamīsu, upasaṅkamītvā Bhagavantaṃ abhivādetvā Bhagavantaṃ piṭṭhito piṭṭhito anubandhīsu. Atha kho Bha-gavā maggā<sup>4</sup> okkamma<sup>5</sup> yen' aññatarāṃ rukkhamaḷaṃ ten' upasaṅkami, upasaṅkamītvā paṇṇatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdīsu. Ekamantaṃ nisinnā<sup>6</sup> kho Isidatta-Pu-rāṇā thapatayo Bhagavantaṃ etad avocun: —

Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyā<sup>6</sup> Kosalesu cārikaṃ pakkamissatī' ti, hoti no tasmīṃ samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā bha-rissatī' ti. Yadā<sup>7</sup> mayaṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyā<sup>6</sup> Kosalesu cārikaṃ pakkantaṃ' ti<sup>8</sup>, hoti no tasmīṃ samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā' ti. Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Kāsīsu Magadhesu cārikaṃ pakkamissatī' ti, hoti<sup>9</sup> no tasmīṃ sa-maye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā

<sup>1</sup> dha<sup>o</sup>, B, throughout.

<sup>2</sup> om. B.

<sup>3</sup> Purāṇā, B.

<sup>4</sup> magge okkama, S.

<sup>5</sup> nisinno, all MSS.

<sup>6</sup> yam, B.

<sup>7</sup> all MSS. add pana.

<sup>8</sup> om. S.

<sup>9</sup> om. B.



*bhavissati* ti. *Yadā*<sup>1</sup> *mayam bhante Bhagavantam suṇoma 'Kāsisa*<sup>2</sup> *Magadhesu cārikam pakkanto*<sup>3</sup> ti, *anappakā no tasmim samaye anuttamanatā hoti, anappakam domanassam 'dāre no Bhagavā*<sup>4</sup> ti. *Yadā mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsisa cārikam pakkamissati*<sup>5</sup> ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati*<sup>6</sup> ti. *Yadā*<sup>7</sup> *mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsisa cārikam pakkanto*<sup>8</sup> ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā*<sup>9</sup> ti. *Yadā mayam bhante Bhagavantam suṇoma 'Kosalesu Sāvattthiyam*<sup>10</sup> *cārikam*<sup>11</sup> *pakkamissati*<sup>12</sup> ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati*<sup>13</sup> ti. *Yadā*<sup>14</sup> *mayam bhante Bhagavantam suṇoma 'Sāvattthiyam*<sup>15</sup> *viharati Jetavane Anāthapiṇḍikassu ārāme*<sup>16</sup> ti, *anappakā no tasmim samaye attamanatā hoti, anappakam somanassam 'āsanne no Bhagavā*<sup>17</sup> ti.

*Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbujjā alaṇ ca pana vo thapatayo appamā-dāyā*<sup>18</sup> ti.

*Atthi kho no bhante*<sup>19</sup> *etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasamkhātataro cū ti.*

*Katamo pana vo thapatayo etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasamkhātataro cū ti?*

*Idha mayam bhante yadā rājā Pūṣenadī*<sup>20</sup> *Kosalo uyyā-nabbhūmim gantukāmo hoti, ye te raṇṇo Pūṣenadissa*<sup>21</sup> *Kosalaṣṣa nūgā opavayhā*<sup>22</sup> *te kuppetrā yā tā raṇṇo Pūṣenadissa*<sup>23</sup> *Kosalassa pajāpatiyo piyā manāpā tāsam*<sup>24</sup> *ekam purato ekam pacchato nisīdāpema. Tūsam kho pana bhante bhagininaṃ evarūpo gandho hoti, seyyathā pi nāma gandhaka-rawḍakassa tūva-d-eva vivariyamānassa, yathā tam rājā-rahena gandhena vibhāsitaṇaṃ. Tūsam kho pana bhante bhagininaṃ evarūpo kāyasamphasso*<sup>25</sup> *hoti, seyyathā pi*

<sup>1</sup> B. S. *add* pana.

<sup>2</sup> *after* Ma°, B.

<sup>3</sup> B. *adds* pana.

<sup>4</sup> Sāvattthi, B. S.

<sup>5</sup> *om.* S.

<sup>6</sup> *all* MSS. *add* pana.

<sup>7</sup> Kosallesu Sā°, B.

<sup>8</sup> S. *inserts* tasmim samaye, B. *tasmi* ca pamaye.

<sup>9</sup> Pūṣenadi, B.

<sup>10</sup> opaguyhā, B. S.

<sup>11</sup> tā, B.

<sup>12</sup> kāyassa samph°, B. S.

nāma tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññā-  
nam sukhedhitānam. Tasmim kho pana bhante samaye  
nāgo pi rakkhitaḥḥo<sup>1</sup> hoti, tā pi bhaginiyo rakkhitaḥḥo<sup>2</sup> honti,  
attā pi rakkhitaḥḥo<sup>3</sup> hoti. Na<sup>4</sup> kho pana mayam bhante<sup>5</sup>  
abhiñānāma tāsū bhaginīsū pāpakam cittaṃ uppādentā<sup>6</sup>.  
Ayaṃ kho no bhante etamhā sambādḥā añño sambādho  
sambādhataro c'eva<sup>7</sup> sambādhasampkhātataro cā ti.

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho,  
abbhokāso pabbajjā alaṇ ca pana eo thapatayo appamādaya.  
Catūhi kho thapatayo dhammeḥi samannāgato ariyasāvako  
sotāpanno hoti avinipātadhammo niyato sambodhiparāyano.  
Katameḥi catūhi?

Idha thapatayo sutavā ariyasāvako buddhe aveccappasā-  
dena<sup>8</sup> samannāgato hoti: iti pi so Bhagavā araham<sup>9</sup> | pe<sup>10</sup> |  
Satthā<sup>11</sup> devamanussānam<sup>12</sup> buddho Bhagavā ti. Dhamme...<sup>13</sup>  
Saṃghe...<sup>14</sup> cigatamalamaccherena cetasā agāram<sup>15</sup> ajjhā-  
vasatī, muttacāgo payatapani vossaggarato yācayogo dāna-  
samvibhāgarato<sup>16</sup>.

Imeḥi kho thapatayo catūhi dhammeḥi samannāgato ariya-  
sāvako sotāpanno hoti avinipātadhammo niyato sambodhi-  
parāyano. Tumhe kho thapatayo buddhe aveccappasādena  
samannāgatā: iti pi so Bhagavā araham<sup>17</sup> | pe<sup>18</sup> | Satthā<sup>19</sup>  
devamanussānam<sup>20</sup> buddho Bhagavā ti. Dhamme...<sup>21</sup>  
Saṃghe...<sup>22</sup> Yaṃ kho pana kiñci kule deyyadhammaṃ,  
sabbaṃ taṃ appatīvibhattaṃ silavanteḥi kalyāṇadhammeḥi.  
Taṃ kiṃ maññatha thapatayo, kaṭi viya te Kosalesu ma-  
nussā ye tumhākaṃ samasamā, yad idaṃ dānasamvibhā-  
geḥi ti?

Lābhā no bhante suladdhaṃ no bhante, yesaṃ no Bha-  
gavā evaṃ jānāti ti (S. V, p. 348 sqq.).

Idaṃ vā<sup>23</sup>

<sup>1</sup> tabbā. S.      <sup>2</sup> no, B.      <sup>3</sup> to, B. S.

<sup>4</sup> B, adds sambādho.      <sup>5</sup> avacca<sup>2</sup>, B.

<sup>6</sup> om. B. S.      <sup>7</sup> pa, B.      <sup>8</sup> om. B.      <sup>9</sup> ca, B.

<sup>10</sup> cā | pe | B.      <sup>11</sup> aṅgāram, B.

<sup>12</sup> B. Com. add appatīvibhattaṃ.      <sup>13</sup> om. B. S.

<sup>14</sup> pa, B. B.      <sup>15</sup> pa, B.      <sup>16</sup> B. S. in full.

*Ekauppihaṃ<sup>1</sup> pūjivānu<sup>1</sup> saḥassakappakoṭiyo<sup>2</sup>  
 deve c'eva manusse ca sesena parinibbuto ti<sup>3</sup>.*

Idaṃ vā<sup>4</sup>

*Assatthe<sup>5</sup> haritobhāse saṃvirūlhamhi pādape  
 ekaṃ buddhagataṃ saññaṃ alabhiṃ<sup>6</sup> 'haṃ paṭissato<sup>7</sup>.  
 Ajja tiṃsaṃ tato kappā nābhijānāmi duggatiṃ<sup>8</sup>  
 tisso vijjā sacchikatā tassā<sup>9</sup> saññāya vāsana<sup>10</sup> ti.*

Idaṃ vā<sup>11</sup>

*Piṇḍāya Kosalaṃ puraṃ pāvīsi<sup>12</sup> aggapuggala  
 anukampako purebhattaṃ taṇhānighātano<sup>13</sup> muni.  
 Purissassa vaṭṭasako [hatthe]<sup>14</sup> sabbapipphehi 'lamkato,  
 so addasāsi<sup>15</sup> sambuddhaṃ bhikkhusaṃghapurakkhataṃ<sup>16</sup>  
 Pavisantaṃ rājamagge<sup>17</sup> devamanussapūjitaṃ<sup>18</sup>  
 haṭṭho<sup>19</sup> cittaṃ pasādetvā sambuddhaṃ upasaṅkami.  
 So [taṃ] vaṭṭasakaṃ surabhiṃ<sup>20</sup> vaṇṇavantaṃ manora-  
 maṃ<sup>21</sup>.*

*sambuddhassa<sup>22</sup> upanāmesi<sup>23</sup> pasanno sehi pāṇi<sup>24</sup>.  
 Tato aggisikhā vaṇṇā buddhassa lapanantara  
 saḥassaraṃsi vijjū va<sup>25</sup> okkā nikkhami ānandā.  
 Pudaḍḍhiṇaṃ karitvāna sīse ādiccabandhuno  
 tilkhattvaṃ parivattetvā<sup>26</sup> muddhaṃ<sup>27</sup> antaradhūyatha<sup>28</sup>.  
 Idaṃ disvā<sup>29</sup> acchariyaṃ abhutaṃ lomahaṃsanaṃ  
 ekaṃsaṃ cīvaraṃ katvā Ānando etad abravi<sup>30</sup>: —  
 Ko hetu sitakammāya<sup>31</sup>, byākaroḥi mahāmune,  
 dhammā loko bhavissati, kaṅkhā<sup>32</sup> vitara<sup>33</sup> no<sup>34</sup> mune.  
 Yassa<sup>35</sup> taṃ<sup>36</sup> sabbadhammesu sadā nāṇaṃ pavattati*

<sup>1</sup> 'pphaṇ ca jītv°, B. S.      <sup>2</sup> saḥassaṃ kappa°, S.  
<sup>3</sup> om. B. S.      <sup>4</sup> vāsana°, B.; vāsanaḥbhāgiyaṃ, S.  
<sup>5</sup> assatte, B.      <sup>6</sup> 'bhi, B. Com.; 'bhi, S.      <sup>7</sup> patiyo, B.  
<sup>8</sup> 'ti, B.      <sup>9</sup> tassa, B. S.      <sup>10</sup> B. adds vā.  
<sup>11</sup> vāsana, B. S.      <sup>12</sup> pavisati, B. S.      <sup>13</sup> 'tako, S. Com.  
<sup>14</sup> haṭṭho, S.      <sup>15</sup> addassāsi, S.; B. adds naṃ.  
<sup>16</sup> pure°, B.      <sup>17</sup> 'maggena, all MSS.      <sup>18</sup> 'mānusa°, B.  
<sup>19</sup> haṭṭhā, S.; haṭṭho, B.      <sup>20</sup> surati, S.      <sup>21</sup> 'rammaṃ, B.  
<sup>22</sup> sambuddhassa paṇā°, B.      <sup>23</sup> pāṇibhi, B.  
<sup>24</sup> iva, all MSS.      <sup>25</sup> 'vattetvā, B.; 'vaddetvā, S.  
<sup>26</sup> muddhi°, B.; buddhantara°, S.      <sup>27</sup> 'vāna, B. S.; disvā, B.  
<sup>28</sup> abruvi, S.      <sup>29</sup> 'kammassa, B.  
<sup>30</sup> kaṅkhavitarāno, B.; also S. has vitarāno; 'khaṃ vi°, Com.  
<sup>31</sup> yass' etam, S.



kaṅkha<sup>1</sup>ematikaṃ<sup>2</sup> theram Ānandaṃ etad abravi: —

Yo so Ānanda puriso mayi cittaṃ pasādayi  
caturāsiti kappāni duggatim<sup>3</sup> na gamissati.

Devesu devasobhaggaṃ dibbaṃ rajjaṃ pasādeyya  
manujesu manujinda rājā raṭṭhe bhavissati.

So carīmaṃ<sup>4</sup> pabbajitvā sacchikatvāna<sup>5</sup> dhammatam<sup>6</sup>  
paccekabuddho dhūtarāgo Vāṭṭasako (nāma) bharissati.

N<sup>7</sup>atthi citte pasannamhi appakā nāma dakkhiṇā  
Tathāgate vā sambuddhe atha vā tassa sūcaka.

Evam acintiyā buddhā buddhadhammā acintiyā  
acintiyē<sup>8</sup> pasannūnam pāko<sup>9</sup> hoti acintiyō ti.

Idam vā<sup>10</sup>

Ithāhaṃ bhikkhave ekaccaṃ puggalaṃ evaṃ cetasā ceto  
paricca buddhacakkhūnā evaṃ pajānāmi, yathā kho ayam  
puggalo iriyati yaṃ ca paṭipadaṃ paṭipanno yaṃ ca maggaṃ  
samārūlho, imasmim cāyaṃ samaye kālaṃ kareyya yathā-  
bhatam<sup>11</sup> nikkhitto evaṃ sagge. Tam kissa hetu? Cittaṃ  
hi<sup>12</sup> 'ssa<sup>13</sup> bhikkhave pasāditaṃ, cittappasādahetu ca pana  
evaṃ idh' ekacco kāyassa bhedaṃ parammarāṇā sugatim<sup>14</sup>  
saggaṃ lokaṃ upapajjeyyā ti.

Etam atthaṃ Bhagavā avoca. Tatth' etaṃ<sup>15</sup> iti<sup>16</sup> vuccati:

Pasannacittaṃ Ňatvāna ekaccaṃ idha puggalaṃ

etam atthaṃ viyakāsi Satthā bhikkhūna<sup>17</sup> santike:

Imasmim<sup>18</sup> cāyaṃ<sup>19</sup> samaye kālaṃ kiriyātha<sup>20</sup> puggalo  
sagga<sup>21</sup>smim<sup>22</sup> upapajjeyya cittaṃ hi<sup>23</sup> 'ssa<sup>24</sup> pasāditaṃ.

Cittapasādahetū hi sattā gacchanti sugatim<sup>25</sup>

yathābhatam<sup>26</sup> nikkhipeyya evam evaṃ<sup>27</sup> tathāvidho

kāyassa bhedaṃ sappāñño saggaṃ so upapajjati ti.

Amam pi attho vutto Bhagavatā, iti me sutan ti (Cf.

It. p. 13 sq.).

Idam vā<sup>28</sup>

<sup>1</sup> kaṅkhā°, S.; kaṅkhi°, B. <sup>2</sup> °ti, B.

<sup>3</sup> cari°, all MSS. against the metre.

<sup>4</sup> °katvā, B. B., Com.; B. adds ca. <sup>5</sup> dhammam, B. Com.

<sup>6</sup> °yesu, B., S. <sup>7</sup> vipāko, B., S. <sup>8</sup> B., S. in full.

<sup>9</sup> c'assa, B. <sup>10</sup> atth' etaṃ, S. <sup>11</sup> om. B., S.

<sup>12</sup> °nam, B., S. <sup>13</sup> imasmim vāye, B. <sup>14</sup> °ka°, B.

<sup>15</sup> saggaṃhi, B. <sup>16</sup> taññissa B. <sup>17</sup> etaṃ, S.

*Surāṇachulanāṃ nāvāṃ nārī āruyha tiṭṭhasi<sup>1</sup>  
 ogāhase polkharāṇi<sup>2</sup> padmaṃ<sup>3</sup> chindasi paṇiṇā (V.V. p. 4).  
 Kena te tādiso vāṇṇo ānubhāvo juti ca te  
 uppajjanti ca<sup>4</sup> te bhogū ye keci manas'icchitā  
 pucchitā<sup>5</sup> devate saṃsa, kissa kammaṃ<sup>6</sup> idam phalaṃ? —  
 Sā devatā attamanā devarūjena pucchitā  
 pañhaṃ puttā<sup>7</sup> viyakāsi<sup>8</sup> Sakkaṃ<sup>9</sup> iti me sutam<sup>10</sup>;  
 Addhānapaṭipannāhaṃ<sup>11</sup> disvā thūpaṃ manoramaṃ<sup>12</sup>  
 taṭṭha cittaṃ pasādesi<sup>13</sup> Kassapaṃ<sup>14</sup> yasassino  
 padmapupphēhi<sup>15</sup> pūjesi<sup>16</sup> pasannā sehi pāṇi<sup>17</sup>.  
 Tass' eva kammaṃ<sup>18</sup> phalaṃ vipāko  
 etādisaṃ<sup>19</sup> katapuñṇā labhanti<sup>20</sup> ti.*

Idam vā<sup>21</sup>

*Dānakathā silakathā saggakathā puñṇakathā puñṇavipā-  
 kakathā ti<sup>22</sup>.*

Idam vā<sup>23</sup>

*Api cāpi paṃsuthūpesu uddissakatesu<sup>24</sup> dasabaladharāṇaṃ  
 tattha pi kārāṃ katvā saggesu narā pamodenti<sup>25</sup> ti<sup>26</sup>.*

Idam vā<sup>27</sup>

*Devaputtasarīravāṇṇā sabbe subhagasaṅghitā<sup>28</sup>  
 udakena paṃsum<sup>29</sup> temetvā thūpaṃ vadḍheta<sup>30</sup> Kassapaṃ.  
 Ayaṃ sugatte<sup>31</sup> sugatassa thūpo  
 mahesino dasabaladhammacārino<sup>32</sup>  
 yasmiṃ<sup>33</sup> ime devamanujā pasannā  
 kārāṃ karonto<sup>34</sup> jurāmarāṇā pamuccare ti<sup>35</sup>.*

Idam vā<sup>36</sup>

*Uḍḍaraṃ vata<sup>37</sup> taṃ<sup>38</sup> āsi yāhaṃ thūpaṃ<sup>39</sup> mahesino*

<sup>1</sup> °ti, B. S. <sup>2</sup> °pi, all MSS. <sup>3</sup> padumaṃ, B. S.

<sup>4</sup> om. S. <sup>5</sup> pucchā, S. <sup>6</sup> byā°, B.

<sup>7</sup> suttaṃ, B. <sup>8</sup> addhāhaṃ paṭi°, S.

<sup>9</sup> °rammaṃ, B. <sup>10</sup> °ti, B. S.

<sup>11</sup> padmu°, B.; paduma°, S.; padumma°, B.

<sup>12</sup> °sim, B. <sup>13</sup> °bhi, B.; om. B. <sup>14</sup> °sā, S.

<sup>15</sup> °ti (without ti), S. <sup>16</sup> B. S. in full.

<sup>17</sup> vāsanā, B. S. <sup>18</sup> udissa°, B. <sup>19</sup> mod°, B.

<sup>20</sup> vo vāsanābhāgi, S. <sup>21</sup> °bhava°, S. <sup>22</sup> °su, B.

<sup>23</sup> vadḍhedhi, S. <sup>24</sup> sugate, B. <sup>25</sup> °dhārino, B.

<sup>26</sup> tasmiṃ, B. <sup>27</sup> °tā, S. <sup>28</sup> vantaṃ, S.

<sup>29</sup> rūpaṃ, B.

uppalāni ca cattāri mālaṇ ca ubhiropayi.  
 Ajja timsa<sup>1</sup> tato kappā nābhijānāmi duggatim<sup>2</sup>  
 vinipātam na gacchāmi thūpaṃ pūjetvā Suttuno ti<sup>3</sup>.  
 Idam vā<sup>4</sup>

Battimsalakkaṇadharassa<sup>5</sup> vijitarijayassa lokanāthassa  
 satasahassa<sup>6</sup> kappe mudito thūpaṃ apūjesi<sup>7</sup>. Yaṃ mayā  
 pasutaṃ<sup>8</sup> puññaṃ tena ca puññena devasobhagaṃ rajjāni  
 ca<sup>9</sup> kāritāni anāgantūna vinipātam. Yaṃ cakkhuṃ<sup>10</sup> adanta-  
 damakassa sāsane paṇihitam, tathā cittaṃ, taṃ me sabbam  
 buddham, vimuttacitt'amhi vidhūtalatā ti.

Idam vā<sup>11</sup>

Sāmākapattodanamattam eva hi<sup>12</sup>  
 pucchakabuddhasmiṃ<sup>13</sup> adāsi dakkhiṇam  
 vimuttacitto akkhile anāsava  
 arañavihārinhī<sup>14</sup> asanigamānase.  
 Tasmīn<sup>15</sup> ca okappayi<sup>16</sup> dhammam uttamaṃ  
 tasmīn<sup>17</sup> ca dhamme paṇidhesi<sup>18</sup> mānasam:  
 evaṃ viharīhi<sup>19</sup> me saṃgamo sigā  
 bhava kudassu<sup>20</sup> pā ca mā apakkharū.  
 Tass' eva kammaṣṣa vipākato aham  
 saṁsāradhātum Kurusūpapajjatha  
 dīghāyukeṣu amamesu pāṇiṣu<sup>21</sup>  
 viśesagāmīsu<sup>22</sup> ahīnagāmīsu<sup>23</sup>.  
 Tass' eva kammaṣṣa vipākato aham  
 saṁsāradhātum tīdasopapajjatha  
 vicitrāmālābharaṇānulepīsu  
 viśiṭṭhakāyūpagato yasassīsu.  
 Tass' eva kammaṣṣa vipākato aham  
 vimuttacitto akkhilo anāsavo  
 imehi me antimadehadhārībhī<sup>24</sup>

<sup>1</sup> timsam, S.; tisan, B.      <sup>2</sup> ti, B.  
<sup>3</sup> om. S.      <sup>4</sup> vāsana, S.      <sup>5</sup> battisa<sup>o</sup>, B.; battisa<sup>o</sup>, B.  
<sup>6</sup> saṁsāsam, B.      <sup>7</sup> pūjesi, S.      <sup>8</sup> ta, B.  
<sup>9</sup> om. B.      <sup>10</sup> cakkhu, B. B.      <sup>11</sup> ti, B.  
<sup>12</sup> buddhamhi, B.      <sup>13</sup> ramhi, S.      <sup>14</sup> tasmī, B. B.  
<sup>15</sup> hi, S.      <sup>16</sup> paṇadhemī, S.      <sup>17</sup> rihi, B.  
<sup>18</sup> kudāsu, B.; Com. omits pi.      <sup>19</sup> nīsu, S. Com.  
<sup>20</sup> nīsu, B. B.      <sup>21</sup> nīsu, Com.      <sup>22</sup> dhāri, S.



samāgamo<sup>1</sup> āsi hitāhitāsihi<sup>2</sup>.  
 Paccakkhaṃ khvimaṃ avaca Tathāgato [jino]  
 samijjhate silavato<sup>3</sup> yad icchati  
 yathā yathā me manasā<sup>4</sup> vicintitum  
 tathā samiddham, ayam antimo bhavo ti<sup>5</sup>.

Idaṃ vā<sup>6</sup>

Ekaṭimsunhi kappamhi jino anejo  
 anantādassi bhagavā Sikhī ti  
 tassāpi rājā bhātā<sup>7</sup> Sikhayū<sup>8</sup>  
 buddhe ca dhamme ca abhīpasanno.

Purinibbute lokavināyakamhi<sup>9</sup>  
 thūpaṃ s'akāsi vipulaṃ mahantaṃ  
 samantato gārutikaṃ<sup>10</sup> mahesino  
 devātidevassa naruttamassa.

Tasmaṃ manusso balim ābhīhāri<sup>11</sup>  
 paggayha jātisu maṇaṃ pahatt'ho  
 vātena pupphaṃ patitassa ekaṃ  
 tāhaṃ gahetvāna<sup>12</sup> tass' ev' adāsi<sup>13</sup>.

So maṃ avocābhīpasannacitto<sup>14</sup>:  
 tuyham<sup>15</sup> eva<sup>15</sup> etaṃ<sup>16</sup> pupphaṃ dadāmi<sup>17</sup>  
 tāhaṃ gahetvā abhiropayesi<sup>18</sup>  
 punappunaṃ buddham anussaranto.

Ajja tiṃsaṃ<sup>19</sup> tato kappā<sup>20</sup> nābhijānāmi duggatim<sup>21</sup>  
 vinipātāṃ ca na gacchāmi, thūpapūjāy<sup>22</sup> idaṃ phalaṃ ti.

Idaṃ vā<sup>6</sup>

Kapilaṃ nāma nagaraṃ suvibhattaṃ mahāpathaṃ  
 ākiṇṇaṃ iddhaṃ phītaṃ<sup>23</sup> ca Brahmaḍattassa rājino.

Kummāsaṃ<sup>24</sup> vikiṇṇiṃ<sup>25</sup> tattha Pañcālānaṃ puruttame

<sup>1</sup> °gate, S.

<sup>2</sup> °bhi, B<sub>1</sub>.

<sup>3</sup> silāto, B<sub>1</sub>.

<sup>4</sup> mā°, S.

<sup>5</sup> om. S.

<sup>6</sup> vāsana, S.

<sup>7</sup> bhāhā, B<sub>1</sub>.

<sup>8</sup> Sikhin ti, B<sub>1</sub>; Sikhī ti, B.

<sup>9</sup> °kam pi, B<sub>1</sub>.

<sup>10</sup> °takam, S.

<sup>11</sup> °ri, S.; °hari, Com.

<sup>12</sup> °tvā, B<sub>1</sub>.

<sup>13</sup> °siṃp, B.

<sup>14</sup> avocāti°, B<sub>1</sub>. S.

<sup>15</sup> tuyh' eva, B<sub>1</sub>. S.

<sup>16</sup> ekaṃ, S.

<sup>17</sup> dadāsi, B<sub>1</sub>; adāsi, S.

<sup>18</sup> °siṃp, B<sub>1</sub>.

<sup>19</sup> tiṃsa, B<sub>1</sub>; tisan, B<sub>1</sub>.

<sup>20</sup> kappe, B<sub>1</sub>.

<sup>21</sup> °ti, B<sub>1</sub>; om. B.

<sup>22</sup> °pūjā, S.

<sup>23</sup> pītaṃ, S.

<sup>24</sup> kumāsaṃ, B. B<sub>1</sub>.

<sup>25</sup> vikiṇi, B<sub>1</sub>; vikiṇi, S.

so 'haṃ addassi<sup>1</sup> sambuddhaṃ upariṭṭhaṃ yasassinaṃ.  
 Haṭṭho cittaṃ pasādetvā nimantesi naruttamaṃ  
 Ariṭṭhaṃ dhuvaḥbhattena yaṃ me gehasmaṃ<sup>2</sup> vijjatha.  
 Tato ca kattiko<sup>3</sup> punno punṇamāsi upaṭṭhitā  
 navaṃ dussagugaṃ gayha Ariṭṭhassōpanāmayi<sup>4</sup>.  
 Pusannacittaṃ natvāna paṭiganhi naruttamo  
 anukampako<sup>5</sup> kārūṇiko tanhānighātano<sup>6</sup> muni.  
 Tāhaṃ kammaṃ karitvāna kalyāṇaṃ buddhavanṇitaṃ  
 deve c' eva manusse ca sundhāvitvā<sup>7</sup> tato cuto  
 Bārānasiyaṃ nagare seṭṭhissa ekaputtako  
 adḍhe kulasmaṃ uppajji<sup>8</sup> pāṇehi ca piyataro.  
 Tato ca viññutaṃ patto devaputtana codito  
 pāsāda oruḥitvāna sambuddhaṃ upasaṅkami<sup>9</sup>.  
 So me dhammaṃ adesayi anukampāya Gotamo  
 dukkhaṃ dukkhasamuppādaṃ dukkhasu ca atikkamaṃ<sup>10</sup>  
 Ariyaṃ 'tthaṅgikaṃ<sup>11</sup> maggaṃ dukkhūpasamagāmināṃ  
 cattāri ariyasaccāni munidhammaṃ adesayi.  
 Tassāhaṃ vacanaṃ sutvā viharim<sup>12</sup> sāsane rato  
 samathaṃ paṭivijjhāhaṃ rattinidivam<sup>13</sup> atandito<sup>14</sup>  
 Ajjhattaṃ ca bahiddhā ca ye me vijjimsu āsavā  
 sabbe āsuṃ samacchinnā na ca uppajjare<sup>15</sup> pīna.  
 Puriyantakataṃ dukkhaṃ carimo yaṃ samussayo  
 jātīmarapaṇasaṃsāro n'atthi dāni punabbhavo ti.  
 Idaṃ vāsanābhāgiyaṃ suttaṃ.  
 4. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?  
 Uddhaṃ adho<sup>16</sup> sabbadhi vippamutto<sup>17</sup>  
 ayaṃ<sup>18</sup> ahasmā<sup>19</sup> ti anānupassī  
 evaṃ vimutto udatāri<sup>20</sup> oghaṃ  
 atinupubbaṃ apunabbharāyā ti (Cf. p. 63).  
 Idaṃ nibbedhabhāgiyaṃ suttaṃ.

<sup>1</sup> addasim, B.; addasasi, B. <sup>2</sup> smi, B. B.  
<sup>3</sup> kā, B. S. <sup>4</sup> yim, B. <sup>5</sup> pam, S.  
<sup>6</sup> nigghātano, B. S. <sup>7</sup> vetvā, S.  
<sup>8</sup> upapajji, S. <sup>9</sup> mim, S. <sup>10</sup> kkamanam, B.  
<sup>11</sup> ariyaṃ ca atṭha<sup>o</sup>, B.; ariyā ca atṭha<sup>a</sup>, S.  
<sup>12</sup> ri, B.; vihāsi, S. <sup>13</sup> rattidi<sup>a</sup>, B.  
<sup>14</sup> ahantito, B. <sup>15</sup> upa<sup>a</sup>, B. B. <sup>16</sup> B, adds ca.  
<sup>17</sup> vimutto, B. <sup>18</sup> ayahasmī, S.  
<sup>19</sup> tari, B.; udadāti, B.

*Silavato Ānanda na cetanā karaṇīyā 'kinti me avippaṭṭisāro jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ silavato avippaṭṭisāro jāyeyya.*

*Avippaṭṭisārino' Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ' jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ avippaṭṭisārino pāmojjaṃ' jāyeyya.*

*Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ pamuditassu pīti jāyeyya.*

*Pītimanassa Ānanda na cetanā karaṇīyā 'kinti me kāyo passambheyyā' ti. Dhammatā esā Ānanda, yaṃ pītimanassa kāyo passambheyya.*

*Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintāhaṃ' sukhaṃ vediyeyyan' ti. Dhammatā esā Ānanda, yaṃ passaddhakāyo sukhaṃ vediyeyya.*

*Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhi jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sukhino samādhi jāyeyya.*

*Samāhitassa Ānanda na cetanā karaṇīyā 'kintāhaṃ' yathābhūtaṃ pajāneyyan' ti. Dhammatā esā Ānanda, yaṃ samāhito yathābhūtaṃ pajāneyya.*

*Yathābhūtaṃ pajānatā Ānanda na cetanā karaṇīyā 'kinti me nibbidā jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ yathābhūtaṃ pajānanto nibbideyya'.*

*Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ nibbindanto virajjeyya.*

*Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ virajjanto vimutteyya.*

*Vimuttenu Ānanda na cetanā karaṇīyā 'kinti me vimutti-nāṇadassanaṃ uppaṭṭheyyā' ti. Dhammatā esā Ānanda, yaṃ vimuttassa vimutti-nāṇadassanaṃ uppaṭṭheyyā' ti (Cf. A. V, p. 2 sq.; 312 sq.).*

Idaṃ ni<sup>o</sup> 7

<sup>1</sup> 'nā, B.      <sup>2</sup> pāmujjaṃ, B.

<sup>3</sup> kintāyaṃ B.; kinti 'haṃ, S.      <sup>4</sup> kintāyaṃ, B.

<sup>5</sup> nibbideyya, B.      <sup>6</sup> upaṭṭhā, B.; upapa°, B.

<sup>7</sup> B., S. in full.



*Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa  
ath' assa kaṅkhā vapayanti sabbā  
yato pajānāti sahetudhamman ti* (Vin. I, p. 2;  
Ud. p. 1).

Idaṃ ni<sup>1</sup>

*Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa  
ath' assa kaṅkhā vapayanti sabbā  
yato khayaṃ pacayānaṃ avedī ti* (Vin. I, p. 2;  
Ud. p. 2).

Idaṃ ni<sup>2</sup>

*Kiṃ nu kujjhasi mā kujjhi  
akkodho<sup>3</sup> Tissa te varaṃ  
kodhamānamakkhavinayattama<sup>4</sup> hi<sup>5</sup>  
Tissa brahmacariyaṃ vussati ti* (S. II, p. 282).

Idaṃ ni<sup>6</sup>

*Kadūhaṃ Nandaṃ passeyyaṃ āraññaṃ<sup>6</sup> paṃsukūlikāṃ  
aññātūñchena yāpentāṃ kāmese anapekkhinan ti* (S. II, \*  
p. 281).

Idaṃ ni<sup>7</sup>

*Kiṃ su jhītvā<sup>7</sup> sukhaṃ seti<sup>8</sup> kiṃ su jhītvā<sup>9</sup> na socati<sup>10</sup>  
kiss' assa<sup>11</sup> ekadhammassa vadhāṃ rocesi Gotamā ti? —  
Kodhaṃ jhītvā<sup>12</sup> sukhaṃ seti kodhaṃ jhītvā<sup>13</sup> na socati  
kodhassa visamūlassa madhuraggassa<sup>14</sup> brāhmaṇa  
vadhāṃ ariyā pasāṃsanti taṃ<sup>15</sup> hi<sup>16</sup> jhītvā<sup>17</sup> na socati ti*  
(S. I, p. 161).

Idaṃ ni<sup>18</sup>

*Kiṃ<sup>18</sup> sū<sup>19</sup> hane uppaṭṭitaṃ<sup>20</sup> kiṃ<sup>21</sup> su jātaṃ vinodaye  
kiṃ<sup>22</sup> c'assa<sup>23</sup> pajahe dhiro kissābhisamayo sukho? —*

<sup>1</sup> S. in full.

<sup>2</sup> nibbe, S.

<sup>3</sup> akodho, S. <sup>4</sup> vinayanattama, S.; vinayanattam, B.

<sup>5</sup> ti, B. <sup>6</sup> ar, S. <sup>7</sup> jhītvā, Com.; chītvā, B.; chetvā, B. S.

<sup>8</sup> sehi, B. <sup>9</sup> jhītvā, B.; chītvā, B.; chetvā, S.

<sup>10</sup> socanti, B. <sup>11</sup> kiṃ c'assa, B. S.

<sup>12</sup> jhītvā, B.; chītvā, B.; chetvā, S. <sup>13</sup> saggassa, S.

<sup>14</sup> samvi, S. <sup>15</sup> ki. B. B.; su, all MSS.

<sup>16</sup> uppaṭ, B. Com.; upat, S.; upatt, B.

<sup>17</sup> ki, B. <sup>18</sup> ki ca su, B.

*Kodham haṃs uppaṭṭitaṃ<sup>1</sup> rāgaṃ jātaṃ vinodaye  
avijjaṃ paṇahe<sup>2</sup> dhiro saccābhisamāyo sukho ti<sup>3</sup>.*

Idaṃ ni<sup>o 4</sup>

- \* *Sattiyā viya omatṭho dayhamāne<sup>5</sup> va<sup>6</sup> matthake  
kāmarāgapaṇānāya sato bhikkhu paribbaḇe<sup>7</sup>. —  
Sattiyā viya omatṭho dayhamāne<sup>5</sup> va<sup>6</sup> matthake  
sakkāyaditṭhipaṇānāya sato bhikkhu paribbaḇe ti  
(S. I, p. 13; 53).*

Idaṃ ni<sup>o 4</sup>

*Khayantā<sup>8</sup> nicayā sabbe patanantā samussayā<sup>9</sup>  
sabbesaṃ maraṇaṃ āganna sabbesaṃ jīvitam<sup>10</sup> addhavaṃ<sup>11</sup>.  
Etaṃ bhayaṃ<sup>12</sup> maraṇaṃ pekkhamāno  
puññāni kayirātha<sup>13</sup> sukhāvaṇāni<sup>14</sup>.  
Khayantā<sup>15</sup> nicayā sabbe patanantā samussayā<sup>16</sup>  
sabbesaṃ maraṇaṃ āganna sabbesaṃ jīvitam addhavaṃ.  
Etaṃ bhayaṃ maraṇaṃ pekkhamāno  
lokāmisam paṇahe santi<sup>17</sup>-pekkho ti.*

Idaṃ ni<sup>o 4</sup>

- \* *Sukhaṃ sayanti munayo na te socanti<sup>18</sup> Māvidha<sup>19</sup>  
yesaṃ jhānarutaṃ cittaṃ, paññavā susamāhito  
āraddhaviṇiyo pahitatto oghaṃ tarati duttaraṃ<sup>20</sup>  
virato<sup>21</sup> kāmasaṇṇiyyaṃ sabbasaṃyojanātito<sup>22</sup>  
nandibhava-parikkhīṇo<sup>23</sup> so gambhīre na sīdati ti (Cf.  
S. I, p. 53).*

Idaṃ ni<sup>o 4</sup>

*Saddahāno arahataṃ dhammaṃ nibbānapattiyaṃ  
ussusasaṃ labhate paññaṃ appamatto vicakkhaṇo.*

<sup>1</sup> uppaṭṭ°, B.; upat°, B., S.

<sup>2</sup> apa°, B.

<sup>3</sup> om. B.

<sup>4</sup> nibbedha, S.

<sup>5</sup> māno, B.

<sup>6</sup> oḇe ti, B.

<sup>7</sup> sabbe khayantā, B., S. (anta).

<sup>8</sup> pam°, S.; sapamussapaya, B.

<sup>9</sup> ta dhavaṃ, B.

<sup>10</sup> bhaya, B.

<sup>11</sup> kiriyaṭha, B.

<sup>12</sup> sukha°, B.

<sup>13</sup> sabbe kh°, B., S.

<sup>14</sup> pam°, B.

<sup>15</sup> santi, B.

<sup>16</sup> Madhiva, S.

<sup>17</sup> socenti, S.

<sup>18</sup> viratto, B. B.

<sup>19</sup> dukkaraṃ, B. B.

<sup>20</sup> titto, B.; sabbe s°, S.

<sup>21</sup> nandibhava°, S.; nandirāga°, B.

*Paṭirūpakāri dhuravā utthātā vindate dhanam  
saccena kīṭṭim pappoti dadam mittāni ganthati<sup>1</sup>  
asmā lokā param lokam evam<sup>2</sup> pecca<sup>3</sup> na socati<sup>4</sup> ti (S. I, \**

p. 214sq.).

Idam ni<sup>5</sup>

*Sabbaganthapahīnassa vippamuttassa te<sup>6</sup> sato<sup>6</sup>  
samanassa na tam sādhu yad<sup>7</sup> aññam anusāsati.  
Yena kenaci vaṇṇena samvāso Sakka jāyati  
na tam aharati sappañño<sup>8</sup> manasā anukampitum.  
Manasā ce pasannena yad<sup>7</sup> aññam anusāsati  
na<sup>9</sup> tena hoti samyutto yānukampā<sup>10</sup> anuddayā ti  
(S. I, p. 206).*

Idam ni<sup>11</sup>

*Rāgo ca doso ca kuto nidānā  
arati rati lomahamso kulojā  
kuto samutthāya<sup>12</sup> manovitakkā  
kumārakā dhaṅkam iv' ossajanti? — \**  
*Rāgo ca doso ca ito nidānā<sup>13</sup>  
arati rati lomahamso itojā  
ito samutthāya manovitakkā  
kumārakā dhaṅkam iv' ossajanti.  
Snehajā<sup>14</sup> attasambhūtā<sup>15</sup>  
nigrodhasseva khandhajā  
puṭhū<sup>16</sup> visattā<sup>17</sup> kāmesu  
māluvā va vitatā vane.  
Ye nam pajānanti ito<sup>18</sup> nidānam  
te nam vinodenti supohi yakkha  
te<sup>19</sup> duttaram ogham imam taranti  
atīṇṇapubbam apunabbhavāyā ti (S. I, p. 207sq.).*

Idam ni<sup>20</sup>

<sup>1</sup> gandh°, B. Com.; bandh°, B.

<sup>2</sup> sa ve, S.; evam (=) sa ve, Com. <sup>3</sup> pacca, B.

<sup>4</sup> ti (without ti), B. <sup>5</sup> nibbedha, S.

<sup>6</sup> desato, S. <sup>7</sup> yam, B. <sup>8</sup> samp°, B.; sapa°, S.

<sup>9</sup> after tena, B. <sup>10</sup> pi, B.

<sup>11</sup> nibbe, B.; nibbedha, S. <sup>12</sup> otthānaya, S.

<sup>13</sup> nam, S. <sup>14</sup> senaha°, B. <sup>15</sup> attha°, B. B.

<sup>16</sup> puṭhu, B. S. <sup>17</sup> visatthā, B. B.

<sup>18</sup> yato, S. <sup>19</sup> ta, B. S.



*Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.*

*Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekha<sup>1</sup> sī-*  
*lasamāhitā<sup>2</sup> tñitattā<sup>3</sup>*

*anāgāriyupetassa<sup>4</sup> tuṭṭhi hoti sukhācchā ti.*

*Dullabhaṃ Bhagavā yad idaṃ tuṭṭhi ti.*

*Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavū-*  
*pasame ratā*

*yesaṃ<sup>5</sup> divā ca ratto ca bhāvanāya rato mano ti.*

*Dussamādaham<sup>6</sup> Bhagavā yad idaṃ cittaṃ ti.*

*Dussamādaham<sup>7</sup> vā pi samādahanti<sup>8</sup> (Kāmadā ti Bhagavā)*  
*indriyūpasame ratā*

*te chetvā maccuno jālaṃ ariyā gacchanti Kāmadā ti.*

*Duggamo Bhagavā visamo maggo ti.*

*Duggame visame vā pi ariyā gacchanti Kāmada*

*anariyā visame magge papatanti avamsirā*

*ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).*

*Idaṃ ni<sup>9</sup> :*

*Idaṃ hitaṃ Jetavanaṃ isisaṃghanisevitaṃ*

*āvutṭham<sup>10</sup> dhammarājena pitisañjananaṃ mama.*

*Kammaṃ vijjā ca dhammo<sup>11</sup> ca sīlaṃ jīvitam uttamaṃ*

*etena maccā<sup>12</sup> sujjhanti nā gottena dhanena vā.*

*Tasmā hi paṇḍito poso sampassaṃ attham attano*

*yoniso vicine dhammaṃ evaṃ tuttha visujjhati.*

*Sāriputto 'va paññāya sīlena<sup>13</sup> upasāmena ca*

*yo pi pāraṅgato<sup>14</sup> bhikkhu etāva<sup>15</sup> paramo siyā ti (S. I,*

*p. 33 sq.; 55; cf. II, p. 277).*

*Idaṃ ni<sup>16</sup> :*

*Atitaṃ nānvāgameyya<sup>17</sup> na paṭikaṅkhe<sup>18</sup> anāgataṃ*

*yad atitaṃ pahīnaṃ taṃ<sup>19</sup> appattaṃ ca anāgataṃ.*

<sup>1</sup> sekha<sup>o</sup>, B.

<sup>2</sup> tñitattā, S.

<sup>3</sup> ana<sup>o</sup>, B., S.

<sup>4</sup> ca sam, S.

<sup>5</sup> dussamādarahaṃ, B.

<sup>6</sup> samārahanti, B.

<sup>7</sup> nibbedha, S.

<sup>8</sup> āvuttam, B.

<sup>9</sup> avuttam tam, S.

<sup>10</sup> dhammā, B.

<sup>11</sup> mavā, S.

<sup>12</sup> sile, B.

<sup>13</sup> pārag<sup>o</sup>, B.

<sup>14</sup> ettāva, B.

<sup>15</sup> na anvā<sup>o</sup>, B.; nanvā<sup>o</sup>, S.

<sup>16</sup> ppaṭi<sup>o</sup>, B.

<sup>17</sup> ti, S.

*Paccuppannaṃ ca yo<sup>1</sup> dhammaṃ tattha tattha vipassati  
asamhiraṃ<sup>2</sup> asankuppaṃ tam vidvā-m-anubrūhaye.*

*Ajj<sup>3</sup> eva kiccaṃ<sup>4</sup> ātappaṃ<sup>5</sup>, ko jaṇṇā maraṇaṃ suve?  
na hi no saṃkar<sup>6</sup><sup>7</sup> antena mahāsenena maccunā.* \*

*Evaṃ vihāri ātāpi ahorattam atanditaṃ  
tam ve bhadd<sup>8</sup>ekaratto<sup>9</sup> ti santo ācikkhate munī ti.*

*Idaṃ ni<sup>10</sup>?*

*Cattār<sup>11</sup> imāni bhikkhave sacchikātabbāni. Katamāni  
cattāri?*

*Atthi bhikkhave dhammā cakkhunā paññāya ca sacchi-  
kātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā.  
Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi  
dhammā paññāya veditabbā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā cakkhunā paññāya ca  
sacchikātabbā?*

*Dibbacakkhu<sup>12</sup> suvisuddhaṃ atikkantamānusaṃsaṃ<sup>13</sup> cakkhu-  
nā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-  
kātabbā?*

*Pubbenivāsānussati satiyā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-  
kātabbā?*

*Iddhividhā nirodho kāyena paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā paññāya<sup>14</sup> veditabbā  
paññāya ca sacchikātabbā?*

*Āsavānaṃ khaye nānaṃ paññāya<sup>15</sup> veditabbā paññāya  
ca sacchikātabbā ti (Cf. A. II, p. 182 sq.).*

*Idaṃ nibbedhabhāgiyaṃ suttaṃ.*

*5. Tattha katamaṃ asekhabhāgiyaṃ suttaṃ?*

*Yassa selūpamaṃ cittaṃ ʒhitaṃ<sup>16</sup> nārupakampati  
virattaṃ rajāṇīyesu kopaneyye<sup>17</sup> na kuppati  
yass<sup>18</sup> evaṃ bhāvitāṃ cittaṃ kuto naṃ dukkham essati ti*

(Ud. p. 41).

<sup>1</sup> yaṃ, B.

<sup>2</sup> hiraṃ, S.

<sup>3</sup> kiccaṃ, B.

<sup>4</sup> kātabbā, B.

<sup>5</sup> saṃgar<sup>1</sup>, S.

<sup>6</sup> rato, B.

<sup>7</sup> B., S. in full.

<sup>8</sup> cakkhuṃ, S.

<sup>9</sup> nussakā, B.

<sup>10</sup> B., adds ca.

<sup>11</sup> tā, B.

<sup>12</sup> niye, B.

Idaṃ asekhabbhāgiyaṃ suttaṃ.

Āyasmato ca<sup>1</sup> Sāriputtassa cārikā dasamaṃ veyyākara-  
ṇaṃ kātābbaṃ ti.

Idaṃ asekhabbhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo

nīhuhumko<sup>2</sup> nikkasāvo yatatto<sup>3</sup>

vedantaḡ vusitabrahmacariyo<sup>4</sup>

dhammena so brāhmaṇo<sup>5</sup> brahmacāraṃ<sup>6</sup> vadeyya

yass' ussaddā n'atthi kuhici<sup>7</sup> loke ti (Vin. I, p. 3; Ud.  
p. 3).

Idaṃ a<sup>8</sup>

Bāhitvā pāpake dhamme ye caranti sudā satā

khīṇā<sup>9</sup> saṃyojanaṃ buddhā te ve lokasman<sup>10</sup> brāhmaṇā ti  
(Ud. p. 4).

Idaṃ a<sup>11</sup>

Yattha ūpo ca paṭhavī<sup>12</sup> tejo vāyo na gādhati (S. I,  
p. 15; cf. D. I, p. 223).

Na tattha sukkā jotanti ādicco na ppakāsati<sup>13</sup>

na tattha candimā bhāti<sup>14</sup> tamo tattha na vijjati.

Yadā ca attanū vedī muni monena brahmaṇo

attha rūpā arūpā ca sukhadukkhā pamuccati ti.

Idaṃ a<sup>15</sup>

Yadā sakesu dhammesu pāragū hoti brāhmaṇo

attha etaṃ piṣūcaṃ ca paṭkulaṃ<sup>16</sup> cātivattati ti (Ud. p. 5).

Idaṃ a<sup>17</sup>

Nābhinandati āyantiṃ<sup>18</sup> pakkamantiṃ<sup>19</sup> na socati

saṅgā Saṅgamaṇiṃ<sup>20</sup> muttam<sup>21</sup> tam ahaṃ brūmi brāhma-  
ṇaṃ ti (Ud. p. 6).

Idaṃ a<sup>22</sup>

<sup>1</sup> om. B.

<sup>2</sup> nīhuhumko, B. S.

<sup>3</sup> yatatto, B.

<sup>4</sup> vū°, B. S.

<sup>5</sup> B., S. add ca.

<sup>6</sup> brahmaṇa°, B.

<sup>7</sup> kuhici, B.; kuhim ca, S.; kucici, B.

<sup>8</sup> asekhabbhāgiyaṃ, S.

<sup>9</sup> °na, B.

<sup>10</sup> °smi, B. B.

<sup>11</sup> S. in full.

<sup>12</sup> pak°, B.

<sup>13</sup> bhāsati, B.

<sup>14</sup> asekhā, S.

<sup>15</sup> vakkamaṃ, S.

<sup>16</sup> °ti, B. S.

<sup>17</sup> °ti, all MSS.

<sup>18</sup> °jim uttamam, B.



*Na udakena suci<sup>1</sup> hoti bahvettha<sup>2</sup> nhāyati jāno  
yamhi saccaṃ ca dhammo ca so suci so ca brāhmaṇo ti* (Ud. p. 6).

Idaṃ a<sup>o</sup> 1

*Yadā have pātubhavanti dhammā  
ātūpino jhāyato brāhmaṇassa  
vidhūpayam tiṭṭhati Mārasenaṃ  
suriyo va obhāsayaṃ antalikkhaṇ ti* (Vin. I, p. 2;  
Ud. p. 2).

Idaṃ a<sup>o</sup> 2

*Santīndriyaṃ passatha iriyamānaṃ  
tevijjapattaṃ apahānadhammaṃ,  
sabbāni yogāni upātivatto  
akiñcano iriyati paṃsukūlika.  
Taṃ devatā sambahulā ulārā  
brahmapimānaṃ upasaṅkamitvā  
ājāniyaṃ<sup>4</sup> jātibalanisedhaṃ<sup>5</sup>  
n-idha<sup>6</sup> namassanti pasannacittā: —  
Namo te purisājānā nāmo te purisuttama  
yassa tenābhijānāma kiṃ<sup>7</sup> tvaṃ<sup>8</sup> nissāya jhāyasi<sup>9</sup> ti<sup>10</sup>.*

Idaṃ a<sup>o</sup> 3

*Sahāyā vat' ime bhikkhū cīrarattaṃ<sup>11</sup> sametikā  
sameti nesam saddhammo dhamme buddhappavedite<sup>12</sup>.  
Suvinitā Kappinena dhamme ariyappavedite<sup>13</sup>  
dhārenti antimaṃ dehaṃ jetvā Māraṃ savāhantaṃ ti*  
(S. II, p. 285).

Idaṃ a<sup>o</sup> 4

*Na yidaṃ sithūlam ārabba na yidaṃ appena thāmasā  
nibbānaṃ adhigantabbaṃ<sup>14</sup> sabbaganthappamocanaṃ<sup>15</sup>.*

<sup>1</sup> sucino, S.      <sup>2</sup> bahvettha, S.; pahettha, B.

<sup>3</sup> asekha, S.      <sup>4</sup> "niyam, S.

<sup>5</sup> "balaṃ ni, S.; "phala, B.; "phalaṃ nisedha, B.

<sup>6</sup> nilaṃ, S.      <sup>7</sup> ki, B.; B. has kimhi for kim tvaṃ.

<sup>8</sup> ti, S.      <sup>9</sup> "ti, B.

<sup>10</sup> For the last two verses, see S. III, p. 91; A. V, p. 325 sq.;  
Thag. v. 1084; 1179 ab.

<sup>11</sup> cira, B. S.      <sup>12</sup> "buddhapa, B.

<sup>13</sup> ariyapa, B.

<sup>14</sup> avag, B.

<sup>15</sup> "gandhapa, B.

*Ayaṇ ca daharo bhikkhu ayam uttamaporiso  
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*  
(S. II, p. 278).

Idaṃ a°<sup>1</sup>

*Dubbaṃṃako lūkhacīvaro Mogharājā sadā sato  
khīṇāsavo visamṃutto katakicco anāsavo  
tevijjo iddhipatto ca cetopariyāyakovido<sup>2</sup> (cf. S. I, p. 146)  
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti.*

Idaṃ a°<sup>3</sup>

*Tathāgato bhikkhave araham sammāsambuddho rūpassa  
nibbidā virāgā nirodhā anuppādā<sup>4</sup> vimutto sammāsambuddho  
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa  
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti  
vuccati. Tathāgato bhikkhave araham sammāsambuddho  
vedanāya . . .<sup>4</sup> saññāya . . . saṃkhārānaṃ . . . viññāṇassa  
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho  
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .<sup>5</sup> viññā-  
ṇassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-  
mutto ti vuccati. Tatra bhikkhave ko viseso ko adhippā-  
yoso kiṃ nānākaranaṃ Tathāgatassa arahato sammāsam-  
buddhassa paññāvimuttena bhikkhunā ti?*

*Bhagavaṃmūlakā no bhante dhammā . . .<sup>6</sup>*

*Tathāgato bhikkhave araham sammāsambuddho anuppan-  
nassa maggassa uppādetā asaṅjātassa maggassa saṅjanetā  
anakkhātassa maggassa akkhātā maggāññū maggavidū  
maggakovido. Maggānugā ca bhikkhave etarahi sāvakā  
viharanti pacchāsamannāgatā.*

*Ayaṃ kho bhikkhave viseso ayam adhippāyoso idaṃ nā-  
nākaranaṃ Tathāgatassa arahato sammāsambuddhassa pañ-  
ñāvimuttena bhikkhunā ti (S. III, p. 65 sq.).*

Idaṃ asekhabhāgiyaṃ suttaṃ.

6. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgi-  
yaṃ ca suttaṃ?

<sup>1</sup> asekha, S.

<sup>2</sup> °pariya ko°, B.

<sup>3</sup> anupādā, B. throughout.

<sup>4</sup> la, B<sub>1</sub>.

<sup>5</sup> pa, B.

<sup>6</sup> pe, B<sub>1</sub>.

*Channam ativassati vivaṭaṃ nātivassati  
tasmā channam vivaretha, evaṃ taṃ nātivassati<sup>1</sup> ti* (Ud.  
p. 56).

Channam ativassati ti saṃkilesa. Vivaṭaṃ nāti-  
vassati ti vāsanā. Tasmā channam vivaretha, evaṃ  
taṃ nātivassati ti ayam saṃkilesa ca vāsanā ca.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.  
*Cuttāro<sup>2</sup> me<sup>3</sup> mahārāja puggalā santa saṃvijjamaṇā lo-  
kasmim. Katume cuttāro?*

*Tamo tamaparāyano, tamo jotiparāyano, joti tamaparā-  
yano, joti jotiparāyano ti* (A. II, p. 85).

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo  
tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā.  
Yo ca puggalo tamo jotiparāyano yo ca puggalo joti joti-  
parāyano, ime dve puggalā vāsanābhāgiyā<sup>4</sup>.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.

7. Tattha katamaṃ saṃkilesabhāgiyaṃ ca nibbedhabhā-  
giyaṃ ca suttam?

*Na taṃ dalhaṃ bandhanam āhu dhīrā  
yad āyasaṃ<sup>5</sup> dārujaṃ pabbajaṃ ca  
sārattarattā maṇikūṇḍalesu  
puttesu dāresu ca yā apekkhā<sup>6</sup> ti* (S. I, p. 77; Dhṃ.  
v. 345; Jāt. II, p. 140).

Ayam saṃkilesa.

*Etaṃ dalhaṃ bandhanam āhu dhīrā  
chārinam sithilaṃ duppanuṇḍam  
etaṃ pi chetvāna paribbajanti  
anapekkhino kāmasukhaṃ pahāyā ti<sup>6</sup>* (S. I, p. 77;  
Dhṃ. v. 346; Jāt. II, p. 140).

Ayam nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Yā ca bhikkhave ceteti yā ca pakappeti yā ca anu-  
seti, ārammaṇam etaṃ hoti viññāṇassa phitiyā. Ārammaṇe  
sati patitṭhā<sup>7</sup> viññāṇassa hoti. Tasmim patitṭhite viññāṇe*

<sup>1</sup> °ti (without ti), S.      <sup>2</sup> om. S.      <sup>3</sup> B, adds ti.

<sup>4</sup> ay°, Com.      <sup>5</sup> apekkhā, B.,      <sup>6</sup> om. B.

<sup>7</sup> B. inserts tassa.



virūḷhe āyati punabbhavābhiniṇṇibbatti hoti. Āyati punabbhavābhiniṇṇibbattiyā sati āyati jāti-jarāmarasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce<sup>1</sup> pakappeti alha ce anuseti<sup>2</sup>, ārammaṇam etaṃ hoti viññāṇassa tṭhiyā. Ārammaṇe sati patitṭhā<sup>3</sup> viññāṇassa hoti. Tasmim<sup>4</sup> patitṭhite viññāṇe virūḷhe āyati punabbhavābhiniṇṇibbatti hoti. Āyati punabbhavābhiniṇṇibbattiyā sati āyati jāti-jarāmarasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II, p. 65).

Ayaṃ saṃkilesa.

Yato ca bhikkhave no ca<sup>1</sup> ceteti no ca<sup>2</sup> kappeti no ca anuseti, ārammaṇam etaṃ na hoti viññāṇassa tṭhiyā. Ārammaṇe asati patitṭhā<sup>3</sup> viññāṇassa na hoti. Tasmim<sup>4</sup> apatitṭhite viññāṇe avirūḷhe āyati punabbhavābhiniṇṇibbatti na<sup>5</sup> hoti. Āyati punabbhavābhiniṇṇibbattiyā asati āyati jāti-jarāmarasokaparidevadukkhadomanassūpāyāsā nirujjhan-  
ti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

8. Tattha katamaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā<sup>6</sup> eso bhikkhave udakarāsi mahā udakamūvo. Cakkhum<sup>7</sup> bhikkhave purisassa samuddo, tassa rūpamayo vego ti<sup>8</sup> (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-ūmim<sup>9</sup> sāvaṭṭaṃ sagahaṃ<sup>10</sup>

<sup>1</sup> ca, S.

<sup>2</sup> seti, S.

<sup>3</sup> all MSS. insert tassa.

<sup>4</sup> om. B., S.

<sup>5</sup> ce, B.,

<sup>6</sup> tad, B., S.

<sup>7</sup> om. S.

<sup>8</sup> hoti, S.

<sup>9</sup> cakkhu, B., S.

<sup>10</sup> om. B.

<sup>11</sup> mi, B., S.

<sup>12</sup> sangaham, B.

sarakkhasaṃ<sup>1</sup> tiṇṇo pāraṅgato<sup>2</sup> thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Sotaṃ bhikkhave | pe<sup>3</sup> | ghānaṃ . . . jīvā . . . kāyo . . .<sup>4</sup>  
mano bhikkhave purisassa samuddo, tassa dhammamaṃṇo  
vego ti (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ dhammamayaṃ vegaṃ sahati, ayaṃ vuccati  
bhikkhave atāri mano samuddaṃ sa-ūmiṃ<sup>5</sup> sāvaṭṭaṃ saga-  
haṃ<sup>6</sup> sarakkhasaṃ tiṇṇo pāraṅgato<sup>2</sup> thale tiṭṭhati brāhmaṇo  
ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ avoca Bhagavā, idaṃ vatvāna<sup>7</sup> Sugato athāparam  
etaṃ avoca Satthā: —

Yo imaṃ samuddaṃ sagahaṃ sarakkhasaṃ

sa-ūmiṃ<sup>5</sup> bhayaṃ duttaraṃ<sup>8</sup> accatāri

savedantaṃ vusitabrahmacariyo<sup>9</sup>

lokantaṃ pāraṅgato<sup>2</sup> ti vuccati ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

Cha yime<sup>10</sup> bhikkhave baḷisa lokasmiṃ anayāya eattānaṃ  
byāpādāya<sup>11</sup> paṇīnaṃ. Katame cha?

Santi bhikkhave cakkhaviññeyyā rūpā itthā kantā manāpā  
piyarūpā kāmūpasamhitā raṇanīyā. Taṃ ce bhikkhu abhi-  
nandati abhivadati ajjhosaṃ<sup>12</sup> tiṭṭhati, ayaṃ vuccati bhik-  
khava bhikkhu gilabaḷiso Mārassa anayaṃ āpanno byasanaṃ  
āpanno yathākāmaṃ karaṇīyo pāpimato.

Santi bhikkhave sotaviññeyyā saddā | pe<sup>14</sup> | ghānaviññeyyā  
gandhā . . . jīvāviññeyyā rasā . . . kāyaviññeyyā phoṭṭhabbā  
. . . manoviññeyyā dhammā itthā kantā manāpā piyarūpā  
kāmūpasamhitā raṇanīyā. Taṃ ce bhikkhu abhinandati abhi-

<sup>1</sup> sa, B.

<sup>2</sup> parag°, S.

<sup>3</sup> pa, B. B.

<sup>4</sup> pe, S.

<sup>5</sup> omi, S.

<sup>6</sup> gehaṃ, B.

<sup>7</sup> omi, B.; ummi, S.

<sup>8</sup> vatvā, B.

<sup>9</sup> vū°, S.

<sup>10</sup> dukkaraṃ, B.

<sup>11</sup> ime, S.

<sup>12</sup> dhāya, B.

<sup>13</sup> ajjhosa, S.

<sup>14</sup> pa, B. B.; om, S.

*vadati ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaliso Mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmaṃ karaṇīyo pāpimato ti* (Cf. S. IV, p. 159).

Ayaṃ saṃkilesa.

*Santi ca' bhikkhave cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na' ajjhosāya' tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedī balisaṃ paribhedī balisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato'.*

*Santi ca bhikkhave sotaviññeyyā saddā | pe' | ghāna-jivhākāya-manoviññeyyā dhammā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na' ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedī balisaṃ paribhedī balisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato ti* (S. IV, p. 159).

Ayaṃ asekhō.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

9. Tattha katamaṃ<sup>6</sup> saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ?

\* *Ayaṃ loko santāpajāto phassapareto<sup>7</sup> rodama<sup>8</sup> vadati attano yena yena hi maññanti<sup>9</sup>, tato taṃ hoti aññathā. Aññathābhūvi<sup>10</sup> bhavasatto<sup>11</sup> loko bhavaṃ<sup>12</sup> evābhinandati yad abhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhaṃ ti*  
(Ud. p. 32 sq.).

Ayaṃ saṃkilesa.

*Bhāvappahānāya<sup>13</sup> kho paṇ' idaṃ brahmacariyaṃ vussati ti*  
(Ud. p. 33).

Ayaṃ nibbedho.

<sup>1</sup> S. adds *kho*.      <sup>2</sup> *anajjh°*, S.

<sup>3</sup> S. adds *ti*.      <sup>4</sup> *pa*, B.

<sup>5</sup> *om*. B.; *n'*, S.      <sup>6</sup> *om*. S.

<sup>7</sup> *°parato*, B.; *all MSS., save Com., have passa°*

<sup>8</sup> *bhedam*, S.; *rogam*, Com.      <sup>9</sup> *maññati*, B.

<sup>10</sup> *bhavi*, B.      <sup>11</sup> *ayaṃ bh°*, B. Com.

<sup>12</sup> *bhavarāgam*, B.      <sup>13</sup> *bhavi°*, B.; *bhavavijjakāhāya*, S.



Ye hi keci samañā vā brāhmaṇā vā bhavena bhavassa vippamokkham āhaṃsu, sabbe te avippamuttā bhavasmā<sup>1</sup> ti vadāmi. Ye vā pana keci samañā vā brāhmaṇā vā vibhavana<sup>2</sup> bhavassa nissaraṇam āhaṃsu, sabbe te anissoṭā bhavasmā<sup>3</sup> ti vadāmi. Upadhiṃ hi paṭicca dukkham idaṃ sambhoti ti (Ud. p. 33).

Ayaṃ saṃkilesa.

Sabbupādānakkhayā n'atthi dukkhassa sambhavo ti  
(Ud. p. 33).

Ayaṃ nibbedho.

Lokam imaṃ passa puthu avijjāya paretam bhūtam bhū-  
taratam bhavā aparimuttam. Ye hi keci bhavā<sup>4</sup> sabbadhi  
sabbatthātāya, sabbe te bhavā aniccā dukkhā vipariṇāma-  
dhammā ti (Ud. p. 33).

Ayaṃ saṃkilesa.

Ecā etam yathābhūtam sammappaññāya<sup>5</sup> passato  
bhavataṃhā pahiyati<sup>6</sup> vibhavam nābhinandati.

Sabbaso taṃhāsaṃkhayo<sup>7</sup> asesavirāgaṇirodho nibbānan ti  
(Ud. p. 33).

Ayaṃ nibbedho.

Tassa nibbutassa bhikkhuṇo anuppādā punabbhavo na<sup>8</sup> hoti.  
Abhibhūto Māro vijito saṃgāmo upaccagā sabbabharāṇi tadā  
ti (Ud. p. 33).

Ayaṃ asekho.

Idaṃ saṃkilesabbhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekha-  
bbhāgiyaṃ ca suttam.

Cattāro 'me bhikkhave puggalā. Katame cattāro?

Anusotagāmi, paṭisotagāmi<sup>9</sup>, ṭhitatto, tisso pāraṇ gato  
thale tṭṭhati brāhmaṇo ti (A. II, p. 5).

Tattha yo 'yaṃ puggalo anusotagāmi, ayaṃ puggalo  
saṃkilesabbhāgiyo. Tattha yo 'yaṃ<sup>10</sup> puggalo paṭisotagāmi  
yo ca<sup>11</sup> ṭhitatto<sup>12</sup>, ime dve puggalā nibbedhabhāgiyā.

<sup>1</sup> bhavamhā, B.; bhavassamā, S.

<sup>2</sup> vibhavana, S. <sup>3</sup> bhavamhā, B.

<sup>4</sup> bhagavā, B. <sup>5</sup> dhamma, B.

<sup>6</sup> pahinā, B. <sup>7</sup> taṃhākhayo, B.

<sup>8</sup> om. S. <sup>9</sup> ca, B. <sup>10</sup> om. B.

<sup>11</sup> tattho, B. S.

Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo, yaṃ asekho<sup>1</sup>.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

10. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam?

\* *Chalābhijātiyo.*

Atthi puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ<sup>2</sup> abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko akaṇhaṃ asukkaṃ akaṇha<sup>3</sup>-asukkavipākaṃ accantaṃ<sup>4</sup> nīṭhaṃ<sup>5</sup> nibbānaṃ ārādheti. Atthi puggalo sukko sukkābhijātiko kaṇhaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ<sup>6</sup> nīṭhaṃ<sup>7</sup> nibbānaṃ ārādheti (Cl. A. III. p. 384sq.).

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko kaṇhaṃ dhammaṃ abhijāyati, ime dve puggalā saṃkilesabhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati, ime dve puggalā vāsanābhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ<sup>7</sup> nīṭhaṃ<sup>8</sup> nibbānaṃ ārādheti yo ca puggalo sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ<sup>6</sup> nīṭhaṃ<sup>9</sup> nibbānaṃ ārādheti, ime dve puggalā nibbedhabhāgiyā<sup>10</sup>.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Cattārimāni bhikkhave kammāni. Katamāni cattāri?*

<sup>1</sup> sekho, B.

<sup>2</sup> jātaṃ, S.

<sup>3</sup> om. S.

<sup>4</sup> accanta<sup>o</sup>, B. B.; antaṃ, S.

<sup>5</sup> dīṭṭhiṃ, B.

<sup>6</sup> accanta<sup>o</sup>, B. B.

<sup>7</sup> accanta<sup>o</sup>, B.

<sup>8</sup> om. B.

<sup>9</sup> dīṭṭhi, B.

<sup>10</sup> S. adds ti.

*Atthi kammaṃ kaṇhaṃ kaṇhavipākam. Atthi kammaṃ sukkaṃ sukkavipākam. Atthi kammaṃ kaṇhaṃ<sup>1</sup> sukkaṃ<sup>2</sup> kaṇhasukkavipākam. Atthi kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākam<sup>3</sup> kammuttamaṃ kammasettham kammakkhayāya<sup>4</sup> samvattati (A. II, p. 230).*

Tattha yaṃ ca kammaṃ kaṇhaṃ kaṇhavipākam yaṃ ca kammaṃ kaṇhaṃ<sup>1</sup> sukkaṃ<sup>2</sup> kaṇhasukkavipākam, ayaṃ saṃkilesa, yaṃ ca kammaṃ sukkaṃ sukkavipākam, ayaṃ vāsanā, yaṃ ca kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākam<sup>3</sup> kammuttamaṃ kammasettham kammakkhayāya samvattati, ayaṃ nibbedho<sup>5</sup>.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

11. Tattha katamaṃ vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam?

*Laddhāna mānusattaṃ<sup>6</sup> dve kiccaṃ akiccaṃ eva ca sukiccaṃ<sup>7</sup> c'eva<sup>8</sup> puññāni saṃyojanavippahānam vā ti.*

Sukiccaṃ<sup>7</sup> c'eva<sup>8</sup> puññāni ti vāsanā. Saṃyojanavippahānam vā ti nibbedho.

*Puññāni karitvāna saggā saggam<sup>9</sup> vajanti katapuññā saṃyojanapahānā jarāmarasā vippamuccanti<sup>10</sup> ti.*

Puññāni karitvāna saggā saggam vajanti katapuññā ti vāsanā. Saṃyojanapahānā jarāmarasā vippamuccanti<sup>10</sup> ti nibbedho<sup>5</sup>.

Idaṃ vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Dve 'māni bhikkhave padhānāni. Katamāni dve?*

*Yo ca agārasmā anagāriyaṃ<sup>12</sup> pabbajitesu civarapiṇḍa-pātusenāsanaṅgilānapaccayabhesajjaparikkhāraṃ pariccajati, yo ca agārasmā anagāriyaṃ<sup>12</sup> pabbajitesu sabbūpadhipaṭṭi-nisaggo tanhakkhayaṃ virāgo nirodho nibbānaṃ<sup>13</sup> ti (Cf. A. I, p. 49).*

<sup>1</sup> kaṇhasukkam, B.      <sup>2</sup> B. S. insert kammaṃ.

<sup>3</sup> 'kkhayā, S.      <sup>4</sup> kaṇhasukkam, B.; om. B.

<sup>5</sup> B., S. add ti.      <sup>6</sup> manussattam, S.      <sup>7</sup> sa°, B., S.

<sup>8</sup> ōeva, B.

<sup>9</sup> saggā, B.

<sup>10</sup> 'ti (without ti), B.; vimuccanti, S.      <sup>11</sup> vimuccanti, S.

<sup>12</sup> anā°, B.

<sup>13</sup> 'nam (without ti), B.



Tattha yo agārasmā anagāriyaṃ pabbajitesu civarapiṇḍapāta<sup>1</sup>- | pe<sup>2</sup> | parikkhāraṃ pariccajati, ayaṃ vāsanaṃ, yo<sup>3</sup> agārasmā anagāriyaṃ pabbajitesu sabbūpadhipatīnissaggo taṇhakkhayaṃ virāgo nirodho nibbānaṃ, ayaṃ nibbedho<sup>4</sup>.

Idaṃ vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Tattha taṇhāsampkilesabhāgiyaṃ suttam taṇhāpakken<sup>5</sup> eva niddisitaṃ. Tīhi taṇhāhi: kāmataṇhāya bhavataṇhāya vibhavataṇhāya, yena yena vā pana vatthunā ajjhositā<sup>6</sup>, tena ten<sup>7</sup> eva<sup>8</sup> niddisitaṃ. Tassa<sup>9</sup> vitthāro: chattimsa taṇhājāliniyā<sup>10</sup> vicaritāni.

Tattha ditṭhisampkilesabhāgiyaṃ suttam ditṭhipakken<sup>11</sup> eva niddisitaṃ. Ucheda-sassatena, yena yena vā pana vatthunā ditṭhivasena abhinivisati 'idaṃ eva sāccam mogham aññaṃ' ti, tena ten<sup>12</sup> eva niddisitaṃ. Tassa<sup>13</sup> vitthāro: dvāsaṭṭhi ditṭhigatāni.

Tattha<sup>14</sup> duccaritasampkilesabhāgiyaṃ suttam cetanāya<sup>15</sup> cetasi-kakammena<sup>16</sup> niddisitaṃ, tīhi duccaritehi: kāyaduccaritena vacīduccaritena manoduccaritena. Tassa vitthāro: dasa akusalakamma-pathā (Cf. p. 95sq.).

Tattha taṇhāvodānabhāgiyaṃ suttam samathena niddisitaṃ<sup>17</sup>, ditṭhivodānabhāgiyaṃ suttam vipassanāya niddisitaṃ<sup>18</sup>, duccaritavodānabhāgiyaṃ suttam sucaritena<sup>19</sup> niddisitaṃ<sup>20</sup>.

*Tīhi akusalamūlāni . . . Taṃ kissa hetu? Saṃsārassa nibbattiyaṃ tathā nibbatte saṃsāre kāyaduccaritaṃ . . . kāyasucaritaṃ . . . vacīduccaritaṃ . . . vacīsucaritaṃ . . . manoduccaritaṃ . . . manosucaritaṃ . . .*

*Iminā asubhena<sup>21</sup> kammaripūkena idaṃ bālalakkhaṇaṃ nibbattati ti.*

<sup>1</sup> ote, S.      <sup>2</sup> pa, B.; la, B.      <sup>3</sup> ayaṃ, S.

<sup>4</sup> B, adds ti.      <sup>5</sup> nidissi°, B.      <sup>6</sup> ajjhā°, B.; ajjhosana, S.

<sup>7</sup> S. adds vatthunā.      <sup>8</sup> tassā B.; B, S. add taṇhāya.

<sup>9</sup> taṇhāya jā°, S.      <sup>10</sup> tassā, B. S.

<sup>11</sup> om. B, S.      <sup>12</sup> B, adds ca.

<sup>13</sup> cetayitvā ca na kammena, B, S. (S. omits na before kammena).

<sup>14</sup> nidisi°, B.      <sup>15</sup> S. adds manoduccaritena.

<sup>16</sup> asutena, B.; S. has kammena asubhavipūkena for asu° kamma°.

Idaṃ saṃkilesabbhāgiyaṃ suttaṃ.

*Iminā subhena kammavipākena idaṃ mahāpurisalakkhaṇaṃ nibbattati ti.*

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Tattha saṃkilesabbhāgiyaṃ suttaṃ catūhi kilesabbhūmihi niddisitaḥham: anusayabbhūmiyā, pariyuṭṭhānabbhūmiyā, saṃyojanabbhūmiyā, upādānabbhūmiyā.

Sānusayassa pariyuṭṭhānaṃ jāyati, pariyuṭṭhito samyujjati, samyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarasokaparidevaḍḍakkhadomanassūpāyāsā sambhavanti. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

Imāhi catūhi kilesabbhūmihi sabbe kilesā saṃgahaṃ samosaraṇaṃ gacchanti.

Idaṃ saṃkilesabbhāgiyaṃ suttaṃ.

Vāsanābhāgiyaṃ suttaṃ tihi sucaritehi niddisitaḥham<sup>1</sup>. Nibbedhabhāgiyaṃ suttaṃ catūhi saccehi niddisitaḥham<sup>1</sup>. Asekhabhāgiyaṃ suttaṃ tihi dhammehi niddisitaḥham<sup>1</sup>. Buddhadhammehi paccekabuddhadhammehi sāvakabhūmiyā jhāyivisaṃ niddisitaḥham<sup>1</sup> ti.

12. Tattha katame aṭṭhārasa mūlapadā?

Lokikaṃ lokuttaraṃ lokikaṃ ca lokuttaraṃ ca, sattādhūṭṭhānaṃ dhammādhūṭṭhānaṃ sattādhūṭṭhānaṃ ca dhammādhūṭṭhānaṃ ca, ūṇaṃ ñeyyaṃ ūṇaṃ ca ñeyyaṃ ca, dassanaṃ bhāvanā dassanaṃ ca bhāvanā ca, sakavacanaṃ paravacanaṃ sakavacanaṃ ca paravacanaṃ ca, vissajjanīyaṃ avissajjanīyaṃ vissajjanīyaṃ ca avissajjanīyaṃ ca, kammaṃ vipākaṃ kammaṃ ca vipākaṃ ca, kusalaṃ akusalaṃ kusalaṃ ca akusalaṃ ca, anuññātaṃ paṭikkhittaṃ anuññātaṃ ca paṭikkhittaṃ ca, thavo cā ti.

a) Tattha katamaṃ lokikaṃ?

*Na hi pāpaṃ<sup>1</sup> katam<sup>2</sup> kammaṃ sajja<sup>3</sup> khīraṃ va muccati<sup>4</sup> dahantaṃ bālaṃ anveti bhasmachanno va pāvako<sup>5</sup> ti*

(Dhp. v. 71).

<sup>1</sup> nidisi<sup>o</sup>, B.

<sup>2</sup> visa<sup>o</sup>, B. B., throughout.

<sup>3</sup> pāpakaṃ tam, B. <sup>4</sup> sajja, B. B., Com. <sup>5</sup> pāvako, S.

Idaṃ lokikam.

*Cattār' imāni bhikkhave agatigamanāni<sup>1</sup>. Sabbaṃ<sup>2</sup> | pe<sup>3</sup> |  
nīhiyate tassa yaso kālapakkhe va candimā ti*  
(A. II, p. 18).

Idaṃ lokikam.

*Aṭṭh' ime bhikkhave lokadhammā. Katame aṭṭha?  
Lābho alābho yaso ayaso nindā pasamsā sukhaṃ dukkhaṃ.  
Ime kho bhikkhave aṭṭha lokadhammā ti* (A. IV, p. 157).

Idaṃ lokikam.

b) Tattha katamaṃ lokuttaram?

*Yass' indriyāni samathāngatāni  
assā<sup>4</sup> yathā<sup>5</sup> sārathinā sudantā  
pahīnamānassa anāsavassa  
devā pi tassa piḥayanti tādino ti* (Dhp. v. 94;  
cf. Thag. v. 205).

Idaṃ lokuttaram.

*Pañc' imāni bhikkhave indriyāni lokuttarāni. Katamāni  
pañca?*

*Saddhindriyaṃ viriyindriyaṃ<sup>6</sup> satindriyaṃ samādhindri-  
yaṃ paññindriyaṃ.*

*Imāni kho bhikkhave pañc' indriyāni lokuttarāni ti* (Cf.  
S. V, p. 193).

Idaṃ lokuttaram.

Tattha katamaṃ lokikaṃ ca lokuttaraṃ ca?

*Laddhāna mānusattham<sup>7</sup> dve kiccaṃ akiccaṃ eva cā ti* (Cf.  
p. 159)  
dve gūṭhā.

*Yaṃ iha<sup>8</sup> sukiCCAṃ<sup>9</sup> c'eva puññāni ti ca puññāni  
karitvāna saggā saggam vajanti katapuññā ti ca,  
idaṃ lokikam. Yaṃ iha<sup>10</sup> samyojanavippahānam vā  
ti ca samyojanapahānā jarāmarañā vippamuccanti<sup>11</sup>  
ti ca, idaṃ lokuttaram.*

Idaṃ lokikaṃ ca lokuttaraṃ ca.

<sup>1</sup> B<sub>1</sub>. S. add ti.

<sup>2</sup> sabba, B. B<sub>1</sub>.

<sup>3</sup> pa, B. B<sub>1</sub>.

<sup>4</sup> yassā, B.

<sup>5</sup> rathā, B<sub>1</sub>.

<sup>6</sup> after sati<sup>6</sup>, B<sub>1</sub>.

<sup>7</sup> tanusattham, S.

<sup>8</sup> imā, S.

<sup>9</sup> sa<sup>9</sup>, B<sub>1</sub>. S.

<sup>10</sup> idam, S.

<sup>11</sup> vimu<sup>11</sup>, S.; "muttanti (without ti), B<sub>1</sub>.



*Viññāṇe hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhavo sati jāti hoti. Jātiyā sati jarāmaraṇasokaparidevaḍukkhadomanassūpāyāsā sambhavanti. Evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.*

*Seyyathā pi bhikkhave mahārukkho, tassa yāni c'eva mālāni adho gamāni yāni ca tiriyaṃ gamāni, sabbāni tāni uddhaṃ ojaṃ abhiharanti, evaṃ hi so bhikkhave mahārukkho tadūhāro tadupādāno ciraṃ dīgham addhānaṃ tiṭṭheyya: evaṃ eva kho bhikkhave viññāṇe āhāre sati nāmarūpassa avakkanti hoti. Sabbhaṃ | pe<sup>1</sup> | Evaṃ<sup>2</sup> etassa kevalassa dukkhakkhandhassa<sup>3</sup> samudayo hoti ti (Cf. S. II, p. 92 sq.).*

Idaṃ lokikaṃ.

*Viññāṇe ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhavo asati jāti na hoti. Jātiyā asati jarāmaraṇasokaparidevaḍukkhadomanassūpāyāsā nirujjhanti. Evaṃ etassa kevalassa dukkhakkhandhassa nirodho hoti.*

*Seyyathā pi bhikkhave mahārukkho, atha puriso āgaccheyya kuddālapitakaṃ<sup>1</sup> ūdāya, so taṃ rukkhaṃ mūle chindeyya mūle chetvā palikhaṇṇe<sup>2</sup> palikhaṇṇitvā<sup>3</sup> mūlāni uddhareyya antamaso usīraṇālamattāni<sup>4</sup> pi, so taṃ rukkhaṃ khaṇḍākkhaṇḍikaṃ chindeyya khaṇḍākkhaṇḍikaṃ chetvā phāleyya phāletvā sakalikaṃ sakalikaṃ kareyya sakalikaṃ sakalikaṃ<sup>5</sup> karitvā<sup>6</sup> vātātape viroseyya vātātape visosetvā agginā ḍaheyya agginā ḍahitvā maṃsiṃ<sup>7</sup> kareyya maṃsiṃ<sup>8</sup> karitvā<sup>9</sup> mahāvāte vā opuneyya<sup>10</sup> nadiyā vā siṅhasotāya<sup>11</sup> pavāheyya, evaṃ hi so bhikkhave mahārukkho ucchinnaṃmūlo assa tālavatthukato anabhāvaṃ<sup>12</sup> kato<sup>13</sup> āyatim<sup>14</sup> anuppāda-dhammo: evaṃ eva kho bhikkhave viññāṇe āhāre asati*

<sup>1</sup> pa, B. B.,                      <sup>2-3</sup> om. B.

<sup>4</sup> kudāla<sup>a</sup>, B.; kuṭāla<sup>b</sup>, B.,                      <sup>5</sup> palim kh<sup>a</sup>, B.,

<sup>6</sup> nālī<sup>c</sup>, S.                      <sup>7</sup> om. S.

<sup>8</sup> katvā, S.                      <sup>9</sup> si. S.; B, has "sim and "si.

<sup>10</sup> karitvā corr. from karitvā, S.                      <sup>11</sup> oph<sup>a</sup>, B.

<sup>12</sup> siṅgha<sup>a</sup>, B. B.,                      <sup>13</sup> "bhavaṃ, B.

<sup>14</sup> gato, S.                      <sup>15</sup> "ti, B.

*nāmarūpassa avakkanti<sup>1</sup> na<sup>2</sup> hoti<sup>3</sup> nāmarūpassa<sup>4</sup> avakkantiyā asati. Sabbam<sup>5</sup> | pe<sup>6</sup> | Evam<sup>7</sup> etassa<sup>8</sup> kevalassa<sup>9</sup> dukkha-kkhandhassa nirodho hoti ti* (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikaṇ ca lokuttaraṇ ca.

c) Tattha katamam sattādhiṭṭhānam?

*Sabbā disā anuparigamma cetasā*

*nev<sup>1</sup> aññhagā piyataram<sup>2</sup> attanā kvaci*

*evam piyo puthu attā paresam*

*tasmā na himse param attakāmo<sup>3</sup> ti* (S. I, p. 75;

Ud. p. 47).

Idam sattādhiṭṭhānam.

*Ye keci bhūtā bhavissanti ye ca*

*sabbe gamissanti pahāya dham*

*taṃ sabbam jātikusalo<sup>4</sup> viditvā*

*ātāpi so<sup>5</sup> brahmacariyam cāreyyā ti* (Ud. p. 48).

Idam sattādhiṭṭhānam.

*Sattahi bhikkhave aṅgehi samannāgataṃ kalyāṇamittam*  
*api viveciyamānenā<sup>1</sup> paṇāmiyamānenā<sup>2</sup> gale pi pamajja-*  
*mānenā<sup>3</sup> yāvañivam na vijahitabbam.*

*Katamehi sattahi?*

*Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhamo*  
*ca gambhīraṇ ca katham kattā na ca atṭhāne niyojako.*

*Imehi kho bhikkhave sattahi | pe<sup>4</sup> | na vijahitabbam.*

*Idam avoca Bhagavā, idam vatvāna Sugato athāparam*  
*etaṃ avoca Satthā: —*

*Piyo<sup>5</sup> garu bhāvanīyo vattā ca vacanakkhamo*

*gambhīraṇ ca katham kattā na atṭhāne<sup>6</sup> niyojako*

*taṃ mittam mittakāmena yāva jivam pi seviyam ti* (Cf.

A. IV, p. 32).

Idam sattādhiṭṭhānam.

<sup>1</sup> om. S.

<sup>2</sup> pa, B<sub>1</sub>; om. B.

<sup>3</sup> om. B.

<sup>4</sup> vāviyataram, B<sub>1</sub>; piyavaram, S.

<sup>5</sup> attha°, S.

<sup>6</sup> kul°, S.

<sup>7</sup> yo, B<sub>1</sub>.

<sup>8</sup> cceyamānenā, S.

<sup>9</sup> panupajja°, B<sub>1</sub>; sanamajja°, B.

<sup>10</sup> pa, B, B<sub>1</sub>.

<sup>11</sup> S. adds ca; B<sub>1</sub> puts ca after garu and repeats it after bhā°

<sup>12</sup> ca a°, B<sub>1</sub>. S.

d) Tattha katamaṃ dhammādhitthānaṃ?

*Yaṇ ca kāmasukhaṃ loke yaṇ c'idaṃ<sup>1</sup> diviyaṃ<sup>2</sup> sulhaṃ  
taṇhaikkhayaasukhass' ete kaṇaṃ n'aḃḃhanti<sup>3</sup> soḷasi<sup>4</sup> ti* (Ud.  
p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhitthānaṃ.

*Susukhaṃ vata nibhānaṃ sammāsambuddhadesitaṃ  
asokaṃ<sup>5</sup> virajaṃ khemaṃ yattha dukkhaṃ nirujjhati ti.*

Idaṃ dhammādhitthānaṃ.

Tattha katamaṃ sattādhitthānaṃ ca dhammādhitthānaṃ ca?

*Mātaraṃ pitaraṃ hantrā rājāno dve ca khattiye  
raṭṭhaṃ sūnucaraṃ hantrā ti* (Dhp. v. 294 a—c).

Idaṃ dhammādhitthānaṃ.

*Aniḃho yāti brāhmaṇo ti* (Dhp. v. 294 d).

Idaṃ sattādhitthānaṃ.

Idaṃ sattādhitthānaṃ ca dhammādhitthānaṃ ca.

*Cattāro 'me bhikkhave iddhipādā. Katame cattāro?*

*Chandasamādhipadhānasamkhīrasamannāgato<sup>6</sup> iddhipādo.  
Viriya- | pe<sup>7</sup> | citta<sup>8</sup> . . . vimamsāsamādhipadhānasamkhīra-  
samannāgato iddhipādo ti* (Of. A. II, p. 256; IV, p. 463 sq.).

Idaṃ dhammādhitthānaṃ.

*So kāye pi cittaṃ samodahati, citte pi kāyaṃ samodahati,  
kāye sukhasānnā<sup>9</sup> ca lahasānnā<sup>10</sup> ca okkamitrā upa-  
sampaḃḃa viharatī<sup>11</sup> ti.*

Idaṃ sattādhitthānaṃ.

Idaṃ sattādhitthānaṃ ca dhammādhitthānaṃ ca.

e) Tattha katamaṃ nāpaṃ?

*Yaṃ taṃ lokuttaraṃ nāpaṃ sabbaññu yena vuccati  
na tassa parihān' atthi sabbakāle pavattatī<sup>12</sup> ti.*

Idaṃ nāpaṃ.

<sup>1</sup> cadidaṃ viyaṃ, S.; B, has viriyaṃ instead of di°; I have corrected dipiyaṃ (B.) into diviyaṃ.

<sup>2</sup> nāggh°, B., <sup>3</sup> si, B.,

<sup>4</sup> asso°, B., <sup>5</sup> °paṭṭhāna°, B, throughout.

<sup>6</sup> pa, B. B., <sup>7</sup> cittaṃ, B.

<sup>8</sup> transposed in B.,

<sup>9</sup> °ti (without ti), B. S.

<sup>10</sup> °ti (without ti), B.,



*Paññā hi seṭṭhū lokasmim<sup>1</sup> yāya<sup>2</sup> nibbānagāmini  
yāya<sup>2</sup> sammappajānāti<sup>3</sup> jātimaraṇasaṃkhaṇan<sup>4</sup> ti* (Cl.  
Idam nāṇam. [It. p. 35].

f) Tattha katamam ñeyyam?

*Kittayissāmi vo santim<sup>5</sup> (Dhotakā ti Bhagavā)  
diṭṭhe<sup>6</sup> dhamme anātiham<sup>7</sup>*

*yaṃ viditvā sato caraṃ  
tare loka visattikaṃ.*

*Tān cāhaṃ abhinandāmi  
mahesi santim uttamaṃ  
yaṃ viditvā sato caraṃ  
tare loka visattikaṃ.*

*Yaṃ kiñci sampajānāsi<sup>8</sup> (Dhotakā ti Bhagavā)  
uddham adho tiriyaṇ<sup>9</sup> cāpi<sup>10</sup> majjhe  
etaṃ viditvā raṇṇo ti loka*

*bhavābhavāya mākāsi taṃhaṇ ti* (S.N. vv. 1066—68).

Idam ñeyyam.

*Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭi-  
vedhā evaṃ idam dīgham addhānaṃ sandhācetaṃ saṃsari-  
taṃ mamañ c'eva tumhākañ ca.*

*Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ  
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ  
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe<sup>10</sup> | dukkhanir-  
odhagāminipaṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.  
Ucchinā bhavataṃhā khīṇā bhavanetti n'atthi dāni punab-  
bhavo ti.*

*Idam avoca Bhagavā, idam vatrāna Sugato athāparaṃ  
etaṃ avoca Satthā: —*

*Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā  
saṃsitam<sup>11</sup> dīgham addhānaṃ tāsu tāsteva jātisu.*

*Tāni etāni diṭṭhāni bhavanetti samūhatā*

*ucchinnaṃ<sup>12</sup> mūlaṃ<sup>12</sup> dukkhassa n'atthi dāni punabbhavo ti*  
(S. V. p. 431 sq.).

<sup>1</sup> °smi, B.

<sup>2</sup> yāyam, B.

<sup>3</sup> sammā pa°, B. S.

<sup>4</sup> jātijarāmarāṇa°, S. <sup>5</sup> °ti, B., S. <sup>6</sup> diṭṭhe °va, S. Com.

<sup>7</sup> °kaṃ, B. B.,; anatiṃ, S.

<sup>8</sup> sañjānāsi, B.

<sup>9</sup> yaṃ vū pi, B. B., S.

<sup>10</sup> pa, B. B.

<sup>11</sup> saṃsariṇaṃ, B., S.

<sup>12</sup> ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamaṃ ñāṇaṃ ca ñeyyaṃ ca?

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā<sup>1</sup> saṃkhārā aniccā viññāṇaṃ aniccaṃ ti.

Idaṃ ñeyyaṃ.

Ecāṃ jānaṃ ecāṃ passaṃ ariyasāvako rūpaṃ aniccaṃ ti passaṃti, vedanāṃ<sup>2</sup> aniccaṃ<sup>3</sup> ti passaṃti, saññāṃ . . .<sup>4</sup> saṃkhāre . . . viññāṇaṃ aniccaṃ ti passaṃti ti.

Idaṃ ñāṇaṃ.

So parimuccati rūpeṇa parimuccati vedanāya parimuccati saññāya parimuccati saṃkhārehi parimuccati viññāṇaṃhā parimuccati dukkhasmā<sup>5</sup> ti<sup>6</sup> vadāmi<sup>6</sup> ti.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passaṃti ti (Dhp. v. 277 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 277 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā dukkhā<sup>1</sup> ti (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passaṃti ti (Dhp. v. 278 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 278 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passaṃti ti (Dhp. v. 279 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 279 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

<sup>1</sup> om. B.      <sup>2</sup> °nā, B.      <sup>3</sup> aniccā, B. B.

<sup>4</sup> pe, S.      <sup>5</sup> om. B.; B. has dukkhasmābhiva°

<sup>6</sup> °mi (without ti), B., S.

<sup>7</sup> S. continues: pe | sabbe dhammā anattā ti.

*Ye hi keci Soṇa<sup>1</sup> samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sādiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūta<sup>2</sup>ssa adassanā?*

*Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sādiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūta<sup>3</sup>ssa adassanā ti* (S. III, p. 48).

Idam ñeyyam.

*Ye ca kho keci Soṇa samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sādiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūta<sup>4</sup>ssa dassanā?*

*Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sādiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūta<sup>5</sup>ssa dassanā ti* (S. III, p. 48 sq.).

Idam ñāṇam.

Idam ñāṇaṃ ca ñeyyaṃ ca.

g) Tattha katamaṃ dassanaṃ?

*Ye ariyasaccāni vibhāvayanti  
gambhīrapaññāna sudesitāni  
kiñcāpi te honti bhūsaṃ<sup>1</sup> paṇattā  
na te bhavaṃ atthamaṃ ādiyanti<sup>2</sup> ti* (Kh. P. VI, v. 9).

Idam dassanaṃ.

*Yath' indakkhīlo paṭhavīsito<sup>3</sup> siya  
catubbhi vātehi<sup>4</sup> asampakampiyo*

<sup>1</sup> so, S.      <sup>2</sup> bhūsam, B. B<sub>1</sub>; bhūsaṃpa°, S.

<sup>3</sup> °ti (without ti), B<sub>1</sub>, S.

<sup>4</sup> °vissito, B<sub>1</sub>; °vīm sito, S.

<sup>5</sup> vātebhi, Com.



*tathāpamaṃ sappurisaṃ vadāmi*

*yō ariyasaccāni avecca<sup>1</sup> passati ti* (Kh. P. VI, v. 8).

Idaṃ dassanaṃ.

*Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno<sup>2</sup> attanā 'va' attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayo<sup>3</sup>ni<sup>4</sup> khīṇapettivisa<sup>5</sup>yo<sup>6</sup> khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo nīyato sambodhiparāyano sattakkhattu<sup>7</sup> paramaṃ<sup>8</sup> deve ca manusse ca sandhāvitrā saṃsaritvā dukkhass' antaṃ karissāmī' ti<sup>9</sup>. Katamehi catūhi?*

*Idha bhikkhave ariyasāvakassa Tathāgate saddhā<sup>10</sup> nivṛtthā<sup>11</sup> patitthitā virūḍhamūlajātā asaṃhāriyā<sup>12</sup> samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ sahadhammena. Dhamme<sup>13</sup> kho pana nīṭṭhamgato hoti<sup>14</sup>, svākkhāto Bhagavatā dhammo sanditthiko akaliko chipassiko opanayiko<sup>15</sup> paccattaṃ veditaṃbho viññūhi<sup>16</sup>, yad idaṃ madanimmadano | pe<sup>17</sup> | nirodho nibbānaṃ<sup>18</sup>. Saha-dhammiyā kho paṇ' assa honti itthā kantaṃ piyā manōpā gihī c'eva pabbajitā ca. Ariyakantehi kho pana sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi<sup>19</sup> viññappasatthehi<sup>20</sup> aparāmatthehi<sup>21</sup> samādhi-sampvattanikehi.*

*Imehi kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno attanā 'va' attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayo<sup>22</sup>ni<sup>23</sup> khīṇapettivisa<sup>24</sup>yo<sup>25</sup> khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo nīyato sambodhiparāyano sattakkhattu<sup>26</sup> paramaṃ<sup>27</sup> deve ca manusse ca sandhāvitrā saṃsaritvā<sup>28</sup> dukkhass' antaṃ karissāmī' ti<sup>29</sup>.*

<sup>1</sup> āvaeca, B.

<sup>2</sup> ak°, B.

<sup>3</sup> ca, S.

<sup>4</sup> °yoniyo, B.

<sup>5</sup> °pitti°, B.

<sup>6</sup> °kkhattuṃ paramo, B., S.

<sup>7</sup> karissati, S.

<sup>8</sup> saddhādhivi°, B.

<sup>9</sup> °hariyā, B.

<sup>10</sup> om, S.

<sup>11</sup> ti, S.

<sup>12</sup> opaneyyiko, B.

<sup>13</sup> B., adds ti.

<sup>14</sup> pa, B.

<sup>15</sup> B., adds pa.

<sup>16</sup> bhā°, B.; pū°, B.

<sup>17</sup> °upassehi, B.

<sup>18</sup> om, B.

<sup>19</sup> °yoniyo, B., S.

<sup>20-29</sup> om, B., S.

<sup>21</sup> karoti, B., S.

Idaṃ dassanaṃ.

h) Tattha katamā bhāvanā?

*Yass' indriyāni<sup>1</sup> subhācitāni  
ajjhattaṃ bahiddhā ca subbuloke  
nibbijjha<sup>2</sup> imaṃ<sup>3</sup> paraṃ ca lokam<sup>4</sup>  
kālaṃ kaṅkhati bhāvitatto<sup>5</sup> sudanto<sup>5</sup> ti* (S. N.  
v. 516).

Ayaṃ bhāvanā.

*Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri?  
Anabbijjhā dhammapadam, abyāpādo dhammapadam,  
sammūsāti<sup>6</sup> dhammapadam, sammāsamādhī dhammapadam.  
Imāni kho bhikkhave cattāri dhammapadāni ti* (A. II,  
p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

*Pañca chinde pañca jahe pañca vuttari<sup>7</sup> bhāvaye  
pañca saṃgātigo<sup>8</sup> bhikkhu oghattiṇṇo ti vuccati<sup>9</sup> ti<sup>10</sup>* (S. I,  
p. 3; Dh. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ, pañca  
vuttari<sup>10</sup> bhāvaye pañca saṃgātigo<sup>11</sup> bhikkhu ogha-  
ttiṇṇo ti vuccati ti ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

*Tiṇ'imāni bhikkhave indriyāni. Katamāni tiṇi?  
Anaññātānassāmītindriyaṃ<sup>12</sup> aññindriyaṃ<sup>13</sup> aññātā-  
vīndriyaṃ<sup>14</sup>.*

*Katamaṃ ca bhikkhave anaññātānassāmītindriyaṃ<sup>15</sup>?*

*Idha bhikkhave bhikkhu anabhisametassa dukkhassa ari-  
yasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ  
ārabbhati cittaṃ paggaṇhāti padahati<sup>16</sup>. Anabhisametassa*

<sup>1</sup> 'n'īdha, B.

<sup>2</sup> nibbijjamam, S.

<sup>3</sup> lokam ca, B.

<sup>4</sup> bhāvito, B. S.

<sup>5</sup> sunandano, S.

<sup>6</sup> samāpatti, S.

<sup>7</sup> c'uttari, B. B.

<sup>8</sup> 'ko, S.; 'to, B.

<sup>9</sup> 'ti (without ti), S.

<sup>10</sup> in B. this stanza is wanting.

<sup>11</sup> 'ko, B.; saṃgātiko, S.

<sup>12</sup> anaññata°, B.; 'ssāmīndriyaṃ, B.

<sup>13</sup> aññatāmīndriyaṃ, S.

<sup>14</sup> aññatā°, B. S.

<sup>15</sup> anaññata°, B.

<sup>16</sup> pajahati, S.

*dukkhasamudayassa ariyasaccassa . . .<sup>1</sup> dukkhanirodhassa . . .<sup>2</sup> dukkhanirodhagāminīyā paṭipadāya ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti pāduhati<sup>3</sup>.*

*Idaṃ bhikkhave anaṇṇātāṇhassāmūtiindriyaṃ<sup>4</sup> ti.*

*Idaṃ dassanaṃ.*

*Katamaṃ ca bhikkhave aṇṇindriyaṃ?*

*Idha bhikkhave bhikkhu idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .<sup>4</sup> ayaṃ dukkhanirodhagāminīpaṭipadā ti yathābhūtaṃ pajānāti.*

*Idaṃ bhikkhave aṇṇindriyaṃ.*

*Katamaṃ ca bhikkhave aṇṇātārindriyaṃ<sup>5</sup>?*

*Idha bhikkhave bhikkhu āsarānaṃ khayā anāsavaṃ ceto-vimuttiṃ paṇṇāvimuttiṃ diṭṭhe<sup>6</sup> 'va dhamme sayāṃ abhiññā sacchikatvā upasampajja ciharati, khīṇā jāti vusitaṃ brahmacāriyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāya<sup>7</sup> ti pajānāti.*

*Idaṃ bhikkhave aṇṇātārindriyaṃ<sup>5</sup> ti.*

*Ayaṃ bhāvanā.*

*Idaṃ dassanaṃ ca bhāvanā ca.*

*i) Tattha katamaṃ sakavacanaṃ?*

*Sabbapāpass<sup>8</sup> akaraṇaṃ kusalass<sup>9</sup> upasampadā<sup>10</sup> sacittapariyodapanāṃ etaṃ buddhāna sāsanaṃ ti*

(Dhp. v. 183).

*Idaṃ sakavacanaṃ.*

*Tiṇ' imāni bhikkhave bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni, yehi bālaṃ bālo ti pare sañjānanti. Katamāni tiṇi?*

*Bālo bhikkhave ducintitacintī<sup>11</sup> ca hoti, dubbhāsitaḥāsī ca hoti, dukkaṭakammakāri ca hoti.*

*Imāni kho bhikkhave tiṇi bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni<sup>12</sup>.*

<sup>1</sup> pa, B. B.

<sup>2</sup> pajahati, S.

<sup>3</sup> anaṇṇata°, B.

<sup>4</sup> pa, B. B.; S. inserts yathābhūtaṃ pajānāti.

<sup>5</sup> aṇṇatā°, S.

<sup>6</sup> °passa, all MSS.

<sup>7</sup> kusalassa up°, B., S.

<sup>8</sup> ducinti°, B. B.,

<sup>9</sup> °padāni, S.



*Tiṇ' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni<sup>1</sup>, yehi paṇḍitaṃ paṇḍito ti pare sañjānanti. Katamāni tiṇi?*

*Paṇḍito bhikkhave sucintitacintī ca hoti, subhāsitaabhāsi<sup>2</sup> ca hoti, sukaṭakammakūri<sup>3</sup> ca hoti.*

*Imāni kho bhikkhave tiṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102 sq.).*

*Idaṃ sakavacanam.*

k) Tattha katamaṃ paravacanam?

*Putthavisamo n'atthi vitthato*

*ninno pātālasamo<sup>4</sup> na vijjati*

*Merusamo n'atthi unnato*

*cakkaratisadiso n'atthi poriso ti.*

*Idaṃ paravacanam.*

*Hotu devānam inda subhāsitena jayo ti.*

*Hotu Vepacitti subhāsitena jayo ti.*

*Bhaṇa Vepacitti gāthan ti.*

*Atha kho bhikkhave Vepacitti asurindo imaṃ gātham abhāsi: —*

*Bhiyyo bālā<sup>5</sup> pakujjheyyuṃ no c'assa paṭisedhako<sup>6</sup>*

*tasmā bhuseṇa daṇḍeṇa dhūro bālaṃ nisedhaye ti.*

*Bhāsītāya kho pana<sup>7</sup> bhikkhave Vepacittinā asurindena gāthāya asurā anumodimsu, devā tuṇhī ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānam indaṃ etad avoca: bhaṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imaṃ gātham abhāsi: —*

*Etad eva ahaṃ māṇe bālassa paṭisedhanaṃ*

*param saṃkūpitam űatvā yo suto upasammati ti.*

*Bhāsītāya kho pana<sup>7</sup> bhikkhave Sakkena devānam indena gāthāya devā anumodimsu, asurā tuṇhī ahesuṃ. Atha kho bhikkhave Sakko devānam indo Vepacittim asurindaṃ etad avoca: bhaṇa Vepacitti gāthan ti.*

*Atha kho bhikkhave Vepacitti asurindo imaṃ gātham abhāsi: —*

<sup>1</sup> °padāni, B<sub>1</sub>.

<sup>2</sup> sukata°, B. S.

<sup>3</sup> pādātala°, B<sub>1</sub>.

<sup>4</sup> bālo, B<sub>1</sub>.

<sup>5</sup> °kā, B<sub>1</sub>.

<sup>6</sup> om. B. B<sub>1</sub>.

<sup>7</sup> om. S.

*Etud eva titikkhūya vijaṇṇam passāmi Vāsava  
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati  
ajjhārūhati*<sup>1</sup> *dhummedho go va bhijyo palāyinan ti.*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena  
gāthāya asurā anumodimsu, devā tuṇhī ahesuṃ. Atha kho  
bhikkhave*<sup>2</sup> *Vepacitti asurindo Sakkaṃ devānam indaṃ etud  
avoca; bhāṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imā gāthāyo  
abhāsi: —*

*Kāmaṃ maññatu vā*<sup>3</sup> *mā vā bhayā*<sup>4</sup> *myāyaṃ titikkhati  
sadatthaparimā atthū khantiyā*<sup>5</sup> *bhijyo na vijjati.*

*Yo have bālavā santo dubbalassa titikkhati  
tam āhu paramaṃ khantiṃ*<sup>6</sup> *niccaṃ khamati*<sup>7</sup> *dubbalo.*

*Abalan taṃ balaṃ āhu yassa bālabalaṃ*<sup>8</sup> *ba'aṃ*<sup>9</sup>  
*balassa*<sup>10</sup> *dhammaguttassa paṭivattā na vijjati.*

*Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati  
kuddhaṃ apatikujjhanto*<sup>11</sup> *samgāmaṃ jeti dujjayaṃ.*

*Ubhinnam atthaṃ carati attano ca parassa ca  
paraṃ samkūpitaṃ natevā yo sato upasammati*<sup>12</sup>.

*Ubhinnaṃ tikicchantānaṃ*<sup>13</sup> *attano ca*<sup>14</sup> *parassa ca  
janā maññanti bālo ti ye dhammassa akovidā ti.*

*Bhāsītāsu kho pana*<sup>15</sup> *bhikkhave Sakkena devānam indena  
gāthāsu devā anumodimsu, asurā tuṇhī ahesuṃ ti (S. I,  
p. 222 sqq.).*

*Idaṃ paravācanaṃ.*

*Tattha katamaṃ sakavācanaṃ ca paravācanaṃ ca?*

*Yā ca pattaṃ yā ca pattaṃ, ubhayaṃ etuṃ rajāna-  
kiṃṇaṃ āturassānusikkhato. Ye ca sikkhāsārā silaṃ*<sup>16</sup> *vatāṃ*<sup>17</sup> *\*  
jīvitāṃ*<sup>18</sup> *brahmacariyaṃ upatthānasārā*<sup>19</sup>, *ayam eko anto,  
ye ca evaṃvādino evaṃdiṭṭhino; n'atthi kāmesu doko ti, ayam*

<sup>1</sup> ajjha°, B.

<sup>2</sup> om. B. B.

<sup>3</sup> bhavā, S.

<sup>4</sup> khantā, B.

<sup>5</sup> ti, B.

<sup>6</sup> tu, S.

<sup>7</sup> °phalaṃ, B. Com.

<sup>8</sup> om. B.

<sup>9</sup> bālassa, B.

<sup>10</sup> appa°, S.

<sup>11</sup> °sammajjati, B.

<sup>12</sup> santikicch°, S.; pi akujjhantānaṃ, B.

<sup>13</sup> om. S.

<sup>14</sup> silavatāṃ, B.

<sup>15</sup> om. B. S.

<sup>16</sup> S. adds ti.

*dutiyo anto. Icc ete ubho antā kaṭasīvaddhanā<sup>1</sup> kaṭasiyo<sup>2</sup>  
 \* dīṭṭhiṃ vaddhenti. Ete<sup>3</sup> ubho ante anabhināya oliyanti  
 eke atidhāvanti<sup>4</sup> eke ti.*

*Idaṃ paravacanaṃ.*

*Ye ca kho te ubho ante abhināya tatra ca na ahesuṃ,  
 te na<sup>5</sup> ca amaññisu<sup>6</sup>, vaṇṇaṃ tesuṃ n'atthi paññāpanāyā ti.*

*Idaṃ sakavacanaṃ.*

*Ayaṃ udāno sakavacanaṃ ca paravacanaṃ ca.*

*Rājā Pasenadi<sup>7</sup> Kosalo Bhagavantam etad avoca: idha  
 mayhaṃ bhante raḥogataṃ paṭisaṃmaṃsaṃ evaṃ cetasa pari-  
 vitakko udapādi: kesuṃ nu kho piyo attā kesuṃ appiyo<sup>8</sup>  
 attā ti? Tassa mayhaṃ bhante etad ahoṣi: ye kho keci  
 kāyena duccaritaṃ caranti vācāya duccaritaṃ caranti ma-  
 nasā duccaritaṃ caranti, tesuṃ appiyo<sup>9</sup> attā, kiñcāpi te  
 evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho tesuṃ appiyo<sup>9</sup>  
 attā. Taṃ kassa hetu? Yaṃ<sup>10</sup> hi<sup>10</sup> appiyo<sup>9</sup> appiyassa<sup>9</sup>  
 kareyya, taṃ te attanā 'va attano karonti, tasmā tesuṃ  
 appiyo<sup>9</sup> attā. Ye ca kho keci kāyena sucaritaṃ caranti  
 vācāya sucaritaṃ caranti manasā sucaritaṃ caranti, tesuṃ  
 piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo<sup>9</sup> no attā' ti.  
 Atha kho tesuṃ piyo attā. Taṃ kassa hetu? Yaṃ hi piyo  
 piyassa kareyya, taṃ te attanā 'va attano karonti, tasmā  
 tesuṃ piyo attā ti.*

*Evaṃ etaṃ mahārāja, evaṃ<sup>11</sup> etaṃ<sup>11</sup> mahārāja<sup>11</sup>. Ye  
 hi keci mahārāja kāyena duccaritaṃ caranti vācāya ducca-  
 ritaṃ caranti manasā duccaritaṃ caranti, tesuṃ appiyo<sup>9</sup>  
 attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho  
 tesuṃ appiyo<sup>9</sup> attā. Taṃ kassa hetu? Yaṃ hi mahārāja  
 appiyo<sup>9</sup> appiyassa<sup>9</sup> kareyya, taṃ te attanā 'va attano ka-  
 ronti, tasmā tesuṃ appiyo<sup>9</sup> attā. Ye ca kho keci mahārāja  
 kāyena sucaritaṃ caranti vācāya sucaritaṃ caranti manasā  
 sucaritaṃ caranti, tesuṃ piyo attā, kiñcāpi te evaṃ va-  
 deyyuṃ 'appiyo<sup>9</sup> no attā' ti. Atha kho tesuṃ piyo attā.*

<sup>1</sup> kaṭasi<sup>9</sup>, B. B.

<sup>2</sup> ke<sup>9</sup>, B.

<sup>3</sup> B, adds te.

<sup>4</sup> abhi<sup>9</sup>, B. B.

<sup>5</sup> B, adds na.

<sup>6</sup> dhaññisu, S.

<sup>7</sup> °di, S.; Passe<sup>9</sup>, B.

<sup>8</sup> apiyo, B.; nappiyo, S.

<sup>9</sup> api<sup>9</sup>, B.

<sup>10</sup> yaññi, S.

<sup>11</sup> om. B.



*Taṃ kissa hetu? Yaṃ hi mahārāja piyo piyassa kareyya, taṃ te attanā 'eva attano karonti, tasmā tesam piyo attā ti.*

*Idam avoca Bhagavā | pe' | Satthā: —*

*Attānañ ce piyaṃ<sup>1</sup> jaṇṇā na naṃ pāpena saṃpiṇṇe na hi taṃ sulabham hoti sukham dukkaṭakārīnā.*

*Antakenādhīpannessa<sup>2</sup> jahato mānusaṃ bhavaṃ kiṃ hi tassa sakam hoti kiñ<sup>3</sup> ca<sup>4</sup> ādāya gacchati kiñc'assa anugaṃ hoti chāyā va anapāyini<sup>5</sup>? —*

*Ubho puñṇā ca pāpā<sup>6</sup> ca yaṃ macco kurute idha taṃ<sup>7</sup> hi<sup>7</sup> tassa sukam hoti tañ ca ādāya gacchati tañ c'assa anugaṃ hoti chāyā va anapāyini<sup>8</sup>.*

*Tasmā kareyya kalyāṇaṃ nicayaṃ<sup>9</sup> saṃparāyikam<sup>10</sup> puñṇāni paralokasmiṃ paṭiṭṭhā honti pāṇinan ti (S. I, p. 71sq; cf. p. 93.).*

*Idam suttaṃ paravacanam.*

*Anugiti sakavacanam.*

*Idam sakavacanañ ca paravacanañ ca.*

1) Tattha katamaṃ vissajjaniyam?

*Puñhe<sup>11</sup> pucchite idam abhiññeyyam, idam pariññeyyam, idam pahātubbam, idam bhūvetabbam, idam saecchikātabbam. Ime dhammā evaṃ gahitā idam phalaṃ nibbattayanti<sup>12</sup>. Tesam evaṃ<sup>13</sup> gahitānaṃ ayaṃ attho iti.*

*Idam<sup>14</sup> vissajjaniyam.*

*Uḷāro buddho Bhagavā ti buddha-uḷāratam dhamma-svākkhātataṃ saṃghasuppaṭipattiñ ca ekamsen<sup>15</sup> eva niddise, sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti<sup>16</sup> sabbe dhammā anattā ti ekamsen<sup>16</sup> eva<sup>16</sup> niddise<sup>16</sup>, yaṃ vā pañ<sup>17</sup> aññaṃ pi evaṃ jātayan<sup>17</sup> ti.*

*Idam vissajjaniyam.*

<sup>1</sup> pa, B. B.; S. in full.

<sup>2</sup> pr, B.

<sup>3</sup> "kenūdi", S.; maraṇābhībhūtaṃ, B.

<sup>4</sup> kiñci, S.

<sup>5</sup> anu, B. B.

<sup>6</sup> puñṇāñ, S.

<sup>7</sup> tañ hi, B.; ta hi, S.

<sup>8</sup> anu, all MSS.

<sup>9</sup> nicc, B.

<sup>10</sup> samva, S.

<sup>11</sup> pariñhe, S.

<sup>12</sup> nibbatti, S.

<sup>13</sup> eva, S.

<sup>14</sup> iti, B.

<sup>15</sup> S. adds ekamsen' eva niddise.

<sup>16</sup> om. S.

<sup>17</sup> ayaṃ (without ti), B. B.; "kan, Com.

m) Tattha katamaṃ avissajjaniyaṃ?

*Ākaṅkhaṭo<sup>1</sup> te naraḍaṃmaśārathi  
devaṃmanussā<sup>2</sup> manusā vicintitaṃ<sup>3</sup>  
sabbe na jaṇṇā kaṣiṇā pi pāṇino.  
Santamaṃ samādhim arāṇaṃ nisevato  
kin taṃ Bhagavā ākaṅkhaṭi ti?*

Idaṃ avissajjaniyaṃ.

*Ettako<sup>4</sup> Bhagavā silakkhandhe samādhikkhandhe<sup>5</sup> paṇṇa-  
kkhandhe<sup>6</sup> vimuttikkhandhe vimuttināṇaḍassanaḍkhandhe  
iriyāyaṃ pabhāve hitesitāyaṃ karuṇāyaṃ<sup>7</sup> iddhiyaṃ ti.*

Idaṃ avissajjaniyaṃ.

*Tathāgataṃ bhikkhave aruḥato sammāsaṃbuddhaṃsa loke  
uppāḍa tiṇṇaṃ ratanānaṃ uppāḍa<sup>8</sup> buddharatanassa  
phaṇṇuratanassa saṃgharatanassa kin paṇṇāni<sup>9</sup>? Tiṇi  
ratanāni ti.*

Idaṃ avissajjaniyaṃ.

Buddhavisayo avissajjaniyo<sup>10</sup>, puggalaparoparaññutā<sup>11</sup>  
avissajjaniyā.

*Pubbā bhikkhave koṭi na paṇṇāyati, avijjānīvaraṇānaṃ  
sattānaṃ<sup>12</sup> tanhāsaṃyojanānaṃ sakiṃ nīrayaṃ sakiṃ ti-  
racchānayaṇiṃ sakiṃ pettivisāyaṃ<sup>13</sup> sakiṃ asuraṇiṃ  
sakiṃ deve sakiṃ manusse sandhācītaṃ saṃsaritaṃ. Katama  
pubbā koṭi ti?*

avissajjaniyaṃ.

Na<sup>14</sup> paṇṇāyati<sup>15</sup> ti sāvakaṇaṃ nāpavekallena.

Duvidhā buddhānaṃ bhagavantānaṃ desanā<sup>16</sup>; attūpanāyikā  
ca parūpanāyikā ca. Na paṇṇāyati ti parūpanāyikā. N'atthi  
buddhānaṃ bhagavantānaṃ avijjānaṇā<sup>17</sup> ti attūpanāyikā<sup>18</sup>,  
yathā Bhagavā Kokaḷikaṃ bhikkhuṃ ārabba aññataraṃ  
bhikkhuṃ evaṃ āha: —

<sup>1</sup> °te, S.      <sup>2</sup> devā ma°, B.      <sup>3</sup> pi ci°, S.

<sup>4</sup> ettha ko, S.      <sup>5</sup> om. S.      <sup>6</sup> paṇṇā°, B.

<sup>7</sup> °āya, B.; karuṇā, S.      <sup>8</sup> °do, B., S.

<sup>9</sup> °nā, B.,      <sup>10</sup> vi°, S.

<sup>11</sup> °varaṇñūtā, B.; °payodaññūtā, S.      <sup>12</sup> attānaṃ, B.

<sup>13</sup> pitti°, B.      <sup>14</sup> °ti (without ti), B.

<sup>15</sup> °nānaṃ, S.      <sup>16</sup> appajānaṇā, B., S.

<sup>17</sup> atthupa°, B., S.

*Seyyathā pi bhikkhu visatikkhāriko Kosalako<sup>1</sup> tilavāho . . .<sup>2</sup> na tveva eko abbudo nirayo. Seyyathā pi bhikkhu visati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu visati nirabbudā nirayā, evam eko<sup>3</sup> ababo nirayo. Seyyathā pi bhikkhu visati ababā nirayā, evam eko<sup>4</sup> aṭaṭa nirayo. Seyyathā pi bhikkhu visati aṭaṭā nirayā, evam eko ahaho<sup>5</sup> nirayo. Seyyathā pi bhikkhu visati ahahā<sup>6</sup> nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu visati kumudā nirayā, evam eko<sup>7</sup> sogandhiko nirayo. Seyyathā pi bhikkhu visati sogandhikā nirayā, evam eko uppalako<sup>8</sup> nirayo. Seyyathā pi bhikkhu visati uppalakā nirayā, evam eko puṇḍariko nirayo. Seyyathā pi bhikkhu visati puṇḍarikā nirayā, evam eko padumo nirayo. Padumam kho pana bhikkhu nirayam Kokālika bhikkhu uppanno<sup>9</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā<sup>10</sup> ti (S. I. p. 152; A. V. p. 173).*

Yam vā pana kiñci Bhagavā āha: ayam appameyyo asamkheyyo<sup>11</sup> ti sabban taṃ avissajjaniyam.

Idam avissajjaniyam.

Tattha katamam vissajjaniyaṃ ca avissajjaniyaṃ ca?

*Yadū so Upako ājiviko Bhagavantam āha: kuhim āvuso Gotama gamissasī<sup>12</sup> ti? Bhagavā āha: Bārānasiyam gamissāmi, ahan taṃ amatadudrubhīm<sup>13</sup> dhammacakkaṃ pavattetaṃ loke appaṭivattiyaṃ ti. Upako ājiviko āha: jino ti kho āvuso bho<sup>14</sup> Gotama paṭijānāsī ti? Bhagavā āha:*

*Jinā ve mādisā<sup>15</sup> hontī ye pattā āsavakkhayaṃ*

*jitā me pāpakā dhammā tasmāhaṃ<sup>16</sup> Upako jino ti*

(Cf. Vin I, p. 8).

Katamam jino kena jino ti vissajjaniyam, katamo jino ti avissajjaniyam, katamo āsavakkhayo rūgakkhayo dosakkhayo mohakkhayo iti<sup>17</sup> vissajjaniyam, kittako<sup>18</sup> āsavakkhayo ti avissajjaniyam.

<sup>1</sup> 'liko, B<sub>1</sub>.

<sup>2</sup> pe, S.

<sup>3</sup> eva ko, B<sub>1</sub>.

<sup>4</sup> aga°, S.

<sup>5</sup> upa°, B<sub>1</sub>.

<sup>6</sup> uppanno, S.

<sup>7</sup> agh°, S. (without ti).

<sup>8</sup> 'khayo, S.

<sup>9</sup> 'ti, S.

<sup>10</sup> 'dudrati, B<sub>1</sub>.

<sup>11</sup> om. S.

<sup>12</sup> mārisā, B.

<sup>13</sup> tasmā taṃ, S.

<sup>14</sup> ti, S.

<sup>15</sup> kitako, S.; tatthako, B<sub>1</sub>.



Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti<sup>1</sup> vissajjaniyam. Atthi rūpan ti vissajjaniyam. Rūpaṃ Tathāgato ti avissajjaniyam<sup>2</sup>. Rūpavā<sup>3</sup> Tathāgato ti avissajjaniyam. Rūpe<sup>4</sup> Tathāgato ti avissajjaniyam. Tathāgate rūpan ti avissajjaniyam. Evaṃ atthi vedanā | pe<sup>5</sup> | saññā . . . saṃkhārā. Atthi viññāpan ti vissajjaniyam. Viññāpaṃ Tathāgato ti avissajjaniyam. Viññāpavā<sup>6</sup> Tathāgato ti avissajjaniyam. Viññāpe Tathāgato ti avissajjaniyam. Tathāgate viññāpan ti avissajjaniyam. Aññatra rūpena Tathāgato ti avissajjaniyam. Aññatra vedanāya | pe<sup>5</sup> | saññāya . . . saṃkhārehi . . . viññāpena Tathāgato ti avissajjaniyam. Ayam so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññāpako ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkamamānusakena satte cavamāne upapajjamāne<sup>7</sup>. Evaṃ sabbaṃ | pe<sup>5</sup> | yathākammūpage satte pajānāti ti vissajjaniyam. Katame sattā, katamo Tathāgato ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti vissajjaniyam. Atthi Tathāgato parammarupā ti avissajjaniyam.

Idam vissajjaniyaṃ ca avissajjaniyaṃ ca.

n) Tattha katamaṃ kammaṃ?

*Marāṇenābhūbhūtaṃ jāhato mānusaṃ bhavaṃ kiṃ<sup>8</sup> hi tassa sakaṃ hoti kiṃ ca ādāya gacchati kiṃ e'assa anugaṃ hoti chāyā va anapāyini<sup>9</sup>? —*

*Ubbho punñhaṃ ca pāpaṃ ca yaṃ macco kurute idha taṃ hi tassa sakaṃ hoti taṃ ca ādāya gacchati taṃ e'assa anugaṃ hoti chāyā va anapāyini<sup>9</sup> ti<sup>1</sup>*  
(Cf. p. 175).

Idam kammaṃ.

*Puna ca param. bhikkhave bālaṃ piṭhasamārūṣhaṃ vā*

<sup>1</sup> om. S.

<sup>2</sup> S. repeats this phrase.

<sup>3</sup> rūpaṃ va, S.

<sup>4</sup> S. adds vā.

<sup>5</sup> pa. B. B.

<sup>6</sup> B. omits this phrase.

<sup>7</sup> uppajj<sup>o</sup>, S.

<sup>8</sup> ki, B.

<sup>9</sup> anu<sup>o</sup>, B. B.

mañcasamārūḥhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe pāpakāni kammāni katāni kāyena duc-caritāni vācāya duc-caritāni manasā duc-caritāni, tāni<sup>1</sup> 'ssa tamhi<sup>2</sup> samaye olambanti ajjholambanti abhīlambanti. Seyyathā pi bhikkhave mahataṃ<sup>3</sup> pabbatakūṭānaṃ chāyā sāyaṇhasamayam<sup>4</sup> paṭhavīyaṃ<sup>5</sup> olambanti ajjholambanti abhīlambanti, evam eva kho bhikkhave bālaṃ piṭhasamārūḥhaṃ vā mañcasamārūḥhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe<sup>6</sup> pāpakāni kammāni katāni kāyena duc-caritāni vācāya duc-caritāni manasā duc-caritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhīlambanti. Tatra bhikkhave bālassa evaṃ hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttānaṃ<sup>7</sup>, kataṃ pāpaṃ kataṃ luddaṃ<sup>8</sup> kataṃ kibbisam, yāvatā bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati<sup>9</sup>, taṃ gatiṃ pecca<sup>10</sup> gacchāmi ti. So socati kilamati paridevati urattāṇi<sup>11</sup> kandati sammohaṃ<sup>12</sup> āpajjati ti.

Puna ca paraṃ bhikkhave paṇḍitaṃ piṭhasamārūḥhaṃ vā mañcasamārūḥhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena suc-aritāni vācāya suc-aritāni manasā suc-aritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhīlambanti. Seyyathā pi bhikkhave mahataṃ<sup>3</sup> pabbatakūṭānaṃ chāyā sāyaṇhasamayam<sup>4</sup> paṭhavīyaṃ olambanti ajjholambanti abhīlambanti, evam eva kho bhikkhave paṇḍitaṃ piṭhasamārūḥhaṃ vā mañcasamārūḥhaṃ vā chamāya<sup>13</sup> vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena suc-aritāni vācāya suc-aritāni manasā suc-aritāni, tāni 'ssa tamhi<sup>14</sup> samaye olambanti ajjholambanti abhīlambanti. Tatra bhikkhave paṇḍitassa evaṃ hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisam, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvatā bho

<sup>1</sup> om. B.

<sup>2</sup> mhi, B.

<sup>3</sup> mahantaṃ, S.

<sup>4</sup> ye, S.

<sup>5</sup> yā, B., S.

<sup>6</sup> B. adds vā.

<sup>7</sup> abhīra, B.

<sup>8</sup> luddakaṃ, B.; luddhaṃ, B.

<sup>9</sup> kā gati, S.

<sup>10</sup> pacca, B.

<sup>11</sup> oḷi. B. B.

<sup>12</sup> sammāhaṃ, S.; samohaṃ, B.

<sup>13</sup> yaṇaṃ, S.

<sup>14</sup> om. S.

akatapāpānaṃ akataluddānaṃ akatakiḍḍisānaṃ katakalyā-  
nānaṃ katakusalānaṃ katabhīruttānānaṃ gati, taṃ gatiṃ  
pecca<sup>1</sup> gacchāmi ti. So na socati na kilamati na paridevati  
na urattāṇi<sup>2</sup> kandati na sammohaṃ<sup>3</sup> āpajjati, 'kataṃ me<sup>4</sup>  
puññaṃ<sup>5</sup> akataṃ<sup>6</sup> pāpaṃ, yā bhavissati gati akatapāpassa  
akataluddassa akatakiḍḍisassa katapuññaassa katakusalassa  
katabhīruttānaassa, taṃ peccabhava<sup>7</sup> gatiṃ paccanubhavissā-  
mi'<sup>8</sup> ti vippatīsāro na jāyati. Avippatīsārino kho bhikkhave  
itthiyā vā purisassa vā gihino vā pabbajitassa vā bhadda-  
kaṃ maraṇaṃ bhaddikā kālakiriya<sup>9</sup> ti vadāmi ti.

Idaṃ kammaṃ.

Tiṇ' imāni bhikkhave duccaritāni. Katamāni tiṇi?

Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.

Imāni bhikkhave tiṇi duccaritāni.

Tiṇ' imāni bhikkhave sucaritāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tiṇi sucaritāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

Lābhū vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo<sup>8</sup>  
paṭiladdho brahmacariyavāsūya. Dīṭṭhā mayā bhikkhave  
cha phassāyatanikā nāma nirayā.

Tattha yaṃ kiñci cakkhunū rūpaṃ passati anīṭṭharūpaṃ  
yeva passati no itṭharūpaṃ, akantarūpaṃ yeva passati no  
kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ.  
Yaṃ kiñci soṭena | pe<sup>9</sup> | ghānena . . . jichāya . . . kāyena  
. . . yaṃ kiñci manasā dhammaṃ vijānāti anīṭṭhadham-  
maṃ<sup>10</sup> yeva vijānāti no itṭhadhammaṃ<sup>10</sup>, akantadhammaṃ<sup>10</sup>  
yeva vijānāti no kantadhammaṃ<sup>10</sup>, amanāpadhammaṃ yeva  
vijānāti no manāpadhammaṃ.

Lābhū vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo<sup>11</sup> vo<sup>6</sup>.

<sup>1</sup> pacca, B.

<sup>3</sup> samohaṃ, B.

<sup>5</sup> pacca°, B. B.

<sup>7</sup> kalamk°, S.

<sup>9</sup> pa, B.; la, B.

<sup>11</sup> B, adds ca.

<sup>2</sup> °li, B. B.

<sup>4</sup> om. S.

<sup>6</sup> paccā°, B.

<sup>8</sup> B. adds bhikkhave.

<sup>10</sup> °rūpaṃ, B. S.



paṭiladdho brahmacariyavāsūya. Diṭṭhā mayā bhikkhave  
cha phassāyatunikā nāma saggā.

Tuttha yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃ  
yeva passati no anīṭṭharūpaṃ, kantarūpaṃ yeva passati no  
akantarūpaṃ, manāparūpaṃ yeva passati no amanāparū-  
paṃ. Yaṃ kiñci soteṇa saddaṃ suṇāti | pe<sup>1</sup> | ghāṇena . .  
jivhāya . . . kāyena . . . manasā dhammaṃ vijānāti, iṭṭha-  
dhammaṃ<sup>2</sup> yeva vijānāti no anīṭṭhadhammaṃ<sup>3</sup>, kantadham-  
maṃ<sup>4</sup> yeva vijānāti no akantadhammaṃ<sup>5</sup>, manāpadham-  
maṃ<sup>6</sup> yeva vijānāti no amanāpadhammaṃ<sup>7</sup>.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo<sup>4</sup>  
paṭiladdho brahmacariyavāsūyū ti.

Ayaṃ vipāko.

Saṭṭhivassasahassāni paripuṇṇāni sabbaso  
nirūye<sup>5</sup> paccamānānaṃ<sup>6</sup> kadā anto bhavissati? —

N'utthi anto kuto anto na anto<sup>7</sup> paṭidissati  
tadā hi pakataṃ pāpaṃ mama<sup>8</sup> tuyhaṃ ca mārisā ti  
(Jāt. III. p. 47; P. V. IV. 15, v. 1 sq.).

Ayaṃ vipāko.

Tattha katamaṃ kammaṃ ca vipāko ca?

Adhammocārī<sup>9</sup> hi naro pamatto  
yahiṃ<sup>10</sup> yahiṃ<sup>10</sup> gacchati duggatiyo<sup>11</sup>  
so naṃ adhammo carito hanāti<sup>12</sup>  
sayam<sup>13</sup> gahito yathā kuṇhasappo.

Na hi dhammo adhammo ca ubho samavipākino<sup>14</sup>  
adhammo nirayaṃ neti dhammo pāpeti suggatin<sup>15</sup> ti<sup>16</sup>.

Idaṃ kammaṃ ca vipāko ca.

Mā bhikkhave puñṇānaṃ bhāyittha, sukhaṃ<sup>17</sup> etaṃ bhik-  
khave adhivācanaṃ iṭṭhassa kantassa piyassa manāpassa,

<sup>1</sup> pa, B.; la, B.

<sup>2</sup> rūpaṃ, B., S.

<sup>3</sup> kantā, B.; rūpaṃ, S.

<sup>4</sup> B. adds bhikkhave.

<sup>5</sup> nirayaṃhi, B.

<sup>6</sup> paccamānassa, B.

<sup>7</sup> antaṃ, B.

<sup>8</sup> mamaṃ, B.

<sup>9</sup> °cārī, B.

<sup>10</sup> yahi, B. B.

<sup>11</sup> °ti so, B., Com.; °tiṃ, S.

<sup>12</sup> hanāti, Com.

<sup>13</sup> ayaṃ, S.

<sup>14</sup> samaṃ vi°, B.

<sup>15</sup> °tiṃ (without ti), S.

<sup>16</sup> For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.

yaḍ idam puññāni. Abhiññāmi kho panāham bhikkhave  
 diḡharattam katānam<sup>1</sup> puññānam<sup>2</sup> diḡharattam ittham  
 kantam piyaṃ manāpaṃ vipākaṃ paccanubhūtam. Satta  
 vassāni mettacittam bhāvetvā satta samvattavivattakappe  
 na<sup>3</sup> imaṃ lokaṃ punar<sup>4</sup> āgamāsim<sup>5</sup>, samvattamāne sudā-  
 ham<sup>6</sup> bhikkhave kappe Ābhassarūpago homi, vivattamāne  
 kappe suññam brahmacārinānaṃ upapaṭṭhāmi. Tatra sudā-  
 haṃ<sup>7</sup> bhikkhave Brahmā homi Mahābrahmā abhiññā ana-  
 bhūbhūto aṇṇadatthudaso<sup>8</sup> vasavatti. Chattiṃsakkhattum<sup>9</sup>  
 kho panāham bhikkhave Sakko ahosiṃ<sup>10</sup> devānaṃ indo.  
 Anekasatakkhattum<sup>11</sup> rājā ahosiṃ<sup>12</sup> cakkavatti dhammiko  
 dhammarājā cāturanto<sup>13</sup> vijitāvī janapadatthāvariyapatto  
 sattaratanasamannūgato, ko pana vādo padesarajjassa.  
 Tassa<sup>14</sup> mayham bhikkhave etad ahosi: kissa nu kho me  
 idam kammaṃ phalaṃ, kissa kammaṃ vipāko, yenāham  
 etarahi evaṃmahiddhiko evaṃmahānubhāvo ti? Tassa may-  
 haṃ bhikkhave etad ahosi: tiṇṇam kho me idam kammānaṃ  
 phalaṃ, tiṇṇam kammānaṃ vipāko, yenāham etarahi evaṃ-  
 mahiddhiko evaṃmahānubhāvo, seyyathidaṃ dānassa da-  
 massa saṃyamassā ti (Cf. A. IV. p. 88 sq.).

Tattha yaṇ ca dānaṃ yo ca dāmo yo ca saṃyamo, idam  
 kammaṃ, yo tappaccayā vipāko paccanubhūto, ayaṃ  
 vipāko. Tathā Cullakammavibhaṅgo<sup>15</sup> vattabbo, yaṃ  
 Subhassa<sup>16</sup> mānavassa Todeyyaputtassa<sup>17</sup> desitam (Cf.  
 D. I. p. 204 sqq.).

Tattha ye dhammā appāyuka<sup>18</sup>-diḡhāyukatāya<sup>19</sup> sam-  
 vattanti bahvābādha<sup>20</sup>-appābādhatāya appesakkha-mahe-  
 sakkhatāya dubbappa-suvappatāya<sup>21</sup> nicakulika-uccakulika-  
 tāya appabhoga-mahābhogatāya duppañña-paññavantatāya

<sup>1</sup> puññāni katānam, B. <sup>2</sup> om. B.

<sup>3</sup> puna, B. <sup>4</sup> °si, S.; nāgamāsi, B.

<sup>5</sup> punāham, B. <sup>6</sup> °datthum d°, B.

<sup>7</sup> chasakkhattum, B. <sup>8</sup> °si, B. S.

<sup>9</sup> °tu, B. <sup>10</sup> ca°, B. S. <sup>11</sup> om. S.

<sup>12</sup> cūla°, B.; cūla°, S. <sup>13</sup> sutassa, B.

<sup>14</sup> Toreyya°, B. B. <sup>15</sup> appāyukatāya, B.

<sup>16</sup> bahvā°, S. <sup>17</sup> °subbañnatāya, S.

ca samvattanti, idaṃ kammaṃ, yā tatthā appāyuka-dighā-yukatā | pe<sup>1</sup> | duppaññapaññavantaṭā, ayaṃ vipāko.

Idaṃ kammaṃ ca vipāko ca.

p) Tattha katamaṃ kusalaṃ?

*Vacānurakkhī manasā susamvuto*

*kāyena ca<sup>2</sup> akusalaṃ<sup>3</sup> na kayirā<sup>1</sup>;*

*ete tayo kammapathe visodhaye*

*ārādhaye maggaṃ<sup>4</sup> isippaveditaṃ ti* (Dhp. v. 281).

Idaṃ kusalaṃ.

*Yassa kāyena vacāya manasā n'atthi dukkataṃ<sup>5</sup>*

*samvutaṃ tihi thānehi, tāṃ ahaṃ brūmi brāhmaṇaṃ ti*

(Dhp. v. 391).

Idaṃ kusalaṃ.

*Tiṇi' imāni bhikkhave kusalamūlāni. Katamāni tiṇi?*

*Alobho kusalamūlaṃ<sup>6</sup>, adoso kusalamūlaṃ, amoho kusalamūlaṃ.*

*Imāni kho bhikkhave tiṇi kusalamūlāni* (A. I, p. 203).

Idaṃ kusalaṃ.

*Vijjā bhikkhave pubbaṅgamā kusalūnaṃ dhammānaṃ<sup>7</sup>*  
*samāpattiyā anvadeva<sup>8</sup> hiriṇ<sup>9</sup> ca<sup>9</sup> ottappaṇ cā ti.*

Idaṃ kusalaṃ.

q) Tattha katamaṃ akusalaṃ?

*Yassa accantaḍḍusīlyaṃ<sup>10</sup> māluvā<sup>11</sup> sālam ic'otolaṃ*

*karoti so toṭh<sup>12</sup> attānaṃ<sup>12</sup> yathā naṃ<sup>13</sup> icchati diso ti*

(Dhp. v. 162).

Idaṃ akusalaṃ.

*Attanā hi kataṃ pāpaṃ attajaṃ attasambhavaṃ*

*abhimatthati dummedhaṃ vajiraṃ v'amhamayaṃ maṇiṃ<sup>14</sup> ti*

(Dhp. v. 161)

Idaṃ akusalaṃ.

<sup>1</sup> pa, B.; la, B.

<sup>2</sup> c'aku, B.

<sup>3</sup> kariyā, B., Com.

<sup>4</sup> maggaṃ, B., S.

<sup>5</sup> tam, S., Com.

<sup>6</sup> S. continues: pe | imāni.

<sup>7</sup> om, B.

<sup>8</sup> anveteva, B.

<sup>9</sup> hiri, B., B.

<sup>10</sup> dussilyaṃ, B.

<sup>11</sup> vi, B.

<sup>12</sup> tattānaṃ, B.; tam attānaṃ, S.

<sup>13</sup> om, S.

<sup>14</sup> mahi, B.



*Dasa kamma-pathe niseviya  
akusala kusalehi vivajjitā  
garahā<sup>1</sup> ca<sup>2</sup> bhavanti devate  
bālamatī nirayesu paccare<sup>3</sup> ti.*

Idaṃ akusalaṃ.

*Tiṇ' imāni bhikkhave akusalamūlāni. Katamāni tiṇi?  
Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusala-  
mūlaṃ.*

*Imāni kho bhikkhave tiṇi akusalamūlāni<sup>4</sup> ti (A. I,  
Idaṃ akusalaṃ. [p. 201].*

*Tattha katamaṃ kusalaṃ ca akusalaṃ ca?*

*Yādisaṃ vapate bijaṃ tādisaṃ harate phalaṃ  
kalyāṇakārī<sup>5</sup> kalyāṇaṃ pāpakārī ca pāpakaṃ<sup>6</sup> ti (S. I,  
p. 227; Jāt. II, p. 202; III, p. 158).*

*Tattha yaṃ āha: kalyāṇakārī kalyāṇaṃ ti idaṃ kusalaṃ,  
yaṃ<sup>7</sup> āha: pāpakārī ca pāpakaṃ ti idaṃ akusalaṃ.*

*Idaṃ kusalaṃ ca akusalaṃ ca.*

*Subhena kammena vajanti suggatiṃ  
apāyabhūmiṃ<sup>8</sup> asubhena<sup>9</sup> kammunā  
khayā ca kammassa vimuttacetaso<sup>10</sup>  
nibbanti<sup>11</sup> te jōti<sup>12</sup>-r-iv'indhanakkhayā.<sup>13</sup>*

*Tattha yaṃ āha: subhena kammena vajanti suggatiṃ<sup>13</sup>  
ti idaṃ kusalaṃ, yaṃ āha: apāyabhūmiṃ asubhena kam-  
munā ti idaṃ akusalaṃ.*

*Idaṃ kusalaṃ ca akusalaṃ ca.*

*r) Tattha katamaṃ anuññātāṃ?*

*Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ<sup>14</sup> ahephayaṃ<sup>15</sup>  
paleti rasam ādāya, evaṃ gāme munī care ti (Dhp. v. 49).*

*Idaṃ anuññātāṃ.*

<sup>1</sup> so all MSS.      <sup>2</sup> om. S.      <sup>3</sup> ye, B.

<sup>4</sup> ni (without ti), B.      <sup>5</sup> kārī yaṃ, S.

<sup>6</sup> kaṃ (without ti), B.      <sup>7</sup> tattha yaṃ, S.

<sup>8</sup> apiya°, B.      <sup>9</sup> asutena, B.

<sup>10</sup> sū, B. S.; vimutti°, all MSS. exc. Com.

<sup>11</sup> nibbānanti, S.; nibbāya, B.; nibbāyanti, Com.

<sup>12-13</sup> jōti-d-iv'indana°, B.; jodanakkhayā, S.      <sup>14</sup> etī, B. S.

<sup>15</sup> vaṇṇaṃ agandhaṃ, B.

<sup>16</sup> apothayaṃ, B. Com.; apedhayaṃ, B.

*Tiṇ' imāni bhikkhave bhikkhūnaṃ karaṇīyāni. Kata-māni tiṇi?*

*Idha bhikkhave bhikkhu pātimokkhasaṃvarasaṃvuto viha-rati ācāragocarasampunno aṇumattesu vājjesu bhayaḍassāvī<sup>1</sup> samādāya ekkhati sikkhāpadesu, kāyakammavacikammena samannāgato kusalena parisuddhājīvo, āradḍhaviriyo kho pana hoti thāmarā daḥhaparakkamo anikkhittadhuro aku-salānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyaṃ, paññavā kho pana hoti udāyattha-gāminiya<sup>2</sup> paññāya samannāgato āriyaṃ nibbedhikāya sammādukkhakkhayagāminiya<sup>3</sup>.*

*Imāni kho bhikkhave bhikkhūnaṃ tiṇi karaṇīyāni ti.*

*Idaṃ anuññātāṃ.*

*Dasa<sup>4</sup> ime bhikkhave dhammā pabbajitena abhiñhaṃ paccavekkhitabbā<sup>5</sup>. Katame dasa?*

*Vevañṇiyaṃ<sup>6</sup> ajjhāpagato ti pabbajitena abhiñhaṃ paccavekkhitabbāṃ | pe<sup>7</sup> |*

*Ime kho bhikkhave dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).*

*Idaṃ anuññātāṃ.*

*Tiṇ' imāni bhikkhave karaṇīyāni. Katamāni tiṇi?*

*Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ti.*

*Imāni kho bhikkhave tiṇi karaṇīyāni<sup>8</sup> ti.*

*Idaṃ anuññātāṃ.*

s) *Tattha katamaṃ paṭikkhittāṃ?*

*N'atthi puttasaṃsaṃ pemaṃ n'atthi goṇasaṃsaṃ dhanāṃ n'atthi sūriyasamā<sup>9</sup> ābhā samuddaparamā sarā ti (S. I, p. 6).*

*Bhagavā āha: —*

*N'atthi attasaṃsaṃ<sup>10</sup> pemaṃ n'atthi dhaññasamāṃ dhanāṃ n'atthi paññāsamā ābhā rutthi ve paramā sarā ti (S. I, p. 6).*

*Ettha yaṃ purimakaṃ<sup>11</sup> idaṃ paṭikkhittāṃ.*

<sup>1</sup> °jassādi, B.

<sup>2</sup> udayabbayagā°, S.

<sup>3</sup> samā°, B. B.

<sup>4</sup> das°, B.

<sup>5</sup> °tabbāṃ, B. S.

<sup>6</sup> °yam pi, B.

<sup>7</sup> pa, B. B.

<sup>8</sup> °ni (without ti), B.

<sup>9</sup> su°, B. S.

<sup>10</sup> attha°, B.

<sup>11</sup> parimāṇaṃ, B.

*Tiṃ' imāni bhikkhave akaraṇīyāni. Katamāni tiṃ?*  
*Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ti.*  
*Imāni kho bhikkhave tiṃ akaraṇīyāni<sup>1</sup> ti.*

*Idaṃ paṭikkhittaṃ.*

*Tattha katamam anuññātāṃ ca paṭikkhittaṃ ca?*

*Kiṃ<sup>2</sup> sūda<sup>3</sup> bhūtā janatā anekā*  
*maggo c'ānekāyatano parutto*  
*pucchāmi taṃ Gotama bhūripaṇṇa*  
*kisimī<sup>4</sup> tūto paralokaṃ na bhāye ti? —*  
*Vācam manaṃ ca paṇidhāya sammā<sup>5</sup>*  
*kāyena pāpāni akubbamāno*  
*bavhannapānaṃ<sup>6</sup> gharam āvasanto*  
*saddho<sup>7</sup> mudu samvibhāgi vadaññū<sup>8</sup>:*  
*etesu dhammesu tūto catūsu*  
*dhammesu tūto paralokaṃ na bhāye ti (S. I.*  

p. 42 sq.).

Tattha yaṃ āha: vācam manaṃ ca paṇidhāya sammā<sup>7</sup>  
 ti<sup>7</sup> idaṃ anuññātāṃ, kāyena pāpāni akubbamāno ti idaṃ  
 paṭikkhittaṃ, bavhannapānaṃ<sup>6</sup> gharam āvasanto | saddho  
 mudu samvibhāgi vadaññū | etesu dhammesu tūto catūsu |  
 dhammesu tūto paralokaṃ na bhāye ti idaṃ anuññātāṃ.

*Idaṃ anuññātāṃ ca paṭikkhittaṃ ca.*

*Sabbapāpass'<sup>9</sup> akaraṇaṃ kusalass'<sup>10</sup> ūpasampadā<sup>11</sup>*  
*sacittapariyodapanāṃ etaṃ buddhāna sāsanaṃ<sup>12</sup> ti*  

(Cf. p. 171).

Tattha yaṃ āha: sabbapāpass'<sup>9</sup> akaraṇaṃ ti idaṃ pa-  
 ṭikkhittaṃ, yaṃ āha: kusalass'<sup>10</sup> ūpasampadā<sup>11</sup> ti idaṃ anuñ-  
 ñātāṃ.

*Idaṃ anuññātāṃ ca paṭikkhittaṃ ca.*

*Kāyasamācāraṃ pāhaṃ<sup>13</sup> devānaṃ inda duvidhena va-*  
*dāmi sevitaḥḥaṃ pi asevitabbaṃ pi. Vacīsamācāraṃ pāhaṃ*

<sup>1</sup> 'ni (without ti). B.

<sup>2</sup> ki su'dha. B.

<sup>3</sup> kismi, B.

<sup>4</sup> samā, B.; sammādhi, B.

<sup>5</sup> bavhanna°, S.

<sup>6</sup> sabbo, S.

<sup>7</sup> sammādhi, B.; S. omits ti.

<sup>8</sup> bavhanna°, B. S.

<sup>9</sup> 'passa, all MSS.

<sup>10</sup> kusalassa upa°, B. S.

<sup>11</sup> 'naṃ (without ti), all MSS.

<sup>12</sup> p'āhaṃ, B.; m'āhaṃ, S. throughout.



*devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pi. Manosamācāraṃ pāhaṃ devānam inda duvidhena vadāmi<sup>1</sup> | pe<sup>2</sup> | Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pi.*

*Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pi<sup>3</sup> ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?*

*Yathā rūpaṃ ca kho kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitabbo. Tathā yaṃ jaṇṇā kāyasamācāraṃ 'idam<sup>4</sup> kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'<sup>5</sup> ti evarūpo kāyasamācāro sevitabbo.*

*Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pi ti. Iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.*

*Evam vuccisamācāraṃ | pe<sup>6</sup> |*

*Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pi ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?*

*Yathā rūpaṃ ca kho pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitabbā. Tathā yaṃ jaṇṇā pariyesanaṃ 'idam<sup>4</sup> kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti' ti evarūpā pariyesanā sevitabbā.*

*Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbam pi asevitabbam pi ti. Iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.*

*Tattha yaṃ āha<sup>6</sup>: sevitabbam pi ti idam anuññātam, yaṃ āha: na sevitabbam pi ti idam paṭikkhiitam.*

*Idam anuññātaṃ ca paṭikkhiitaṃ ca.*

<sup>1</sup> S. adds *sevitabbam asevitabbam pi.*

<sup>2</sup> pa, B. B.

<sup>3</sup> pi (without ti), S.

<sup>4</sup> idam, S.

<sup>5</sup> ti (without ti), S.

<sup>6</sup> om. B.

t) Tattha katamo thavo?

*Maggān<sup>1</sup> aṭṭhaṅgiko<sup>2</sup> seṭṭho saccānaṃ caturo padā  
virāgo seṭṭho dhammānaṃ dvipadānaṃ ca cakkhumā ti*  
(Dhp. v. 273).

Ayam thavo<sup>3</sup>.

*Tiṇ' imāni bhikkhave aggāni. Katamāni tiṇi?*

*Yavatā bhikkhave sattā apadā vā dvipadā vā catuppadā  
vā bahuppadā vā rūpino vā arūpino vā saññino vā asañ-  
ñino vā nevasaññināsaññino vā, Tathāgato tesāṃ aggam  
akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idaṃ  
ārahamaṃ sammāsambuddho.*

*Yavatā bhikkhave dhammānaṃ pañṇatti saṃkhatānaṃ vā  
asaṃkhatānaṃ vā, virāgo tesāṃ dhammānaṃ aggam akkhā-  
yati seṭṭham akkhāyati pavaram<sup>4</sup> akkhāyati<sup>5</sup>, yad idaṃ  
madanimmadano<sup>6</sup> | pe<sup>7</sup> | nirodho nibbānaṃ.*

*Yavatā bhikkhave saṃghānaṃ pañṇatti gaṇānaṃ<sup>8</sup> pañ-  
ṇatti mahājanasannipātānaṃ pañṇatti, Tathāgatasāvaka-  
saṃgho<sup>9</sup> tesāṃ aggam akkhāyati seṭṭham akkhāyati pava-  
ram akkhāyati, yad idaṃ cattāri purisayugāni aṭṭha puri-  
sapuggalā | pe<sup>10</sup> | puñṇakhettaṃ lokassā ti.*

*Sabbalokuttaro Satthā dhammo<sup>11</sup> ca<sup>12</sup> kusalapakkhato<sup>13</sup>  
gaṇo ca naraśīhassa tāni tiṇi visissare.*

*Samaṇapadumasaṅcayo gaṇo  
dhammavaro<sup>14</sup> ca vidūna<sup>15</sup> sakkato  
naravaradamako<sup>16</sup> ca<sup>17</sup> cakkhumā  
tāni tiṇi lokassa uttari.*

*Satthā ca appaṭisamo dhammo ca sabbo<sup>18</sup> nirūpadāho  
ariyo ca gaṇavaro tāni khalu visissare<sup>19</sup> tiṇi.*

*Saccanāmo jīno khemo sabbābhībhū saccadhammo  
n'atth' aṇṇo tassa uttari ariyasamgho<sup>20</sup> niccaṃ<sup>21</sup> viññū-  
na<sup>22</sup> pūjito.*

<sup>1</sup> maggānaṃ 'tth°, B.<sup>2</sup> kho, S.

<sup>3</sup> om. S. <sup>4</sup> nimadano, B. <sup>5</sup> pa, B. B.

<sup>6</sup> gatānaṃ, B. <sup>7</sup> Tathāgatānaṃ sā°, S.

<sup>8</sup> dhammo ca kusalamakkhato, B. B.; dhammā catusa-  
lakkhato, S. <sup>9</sup> dhammo varo, B.

<sup>10</sup> °naṃ, B. Com. <sup>11</sup> narā°, B. <sup>12</sup> 'va, B.; om. S.

<sup>13</sup> sabbe, B.; B. B. add sukho. <sup>14</sup> visissare, S.

<sup>15</sup> B. add ca. <sup>16</sup> nicca, B. S. <sup>17</sup> °naṃ, B. S.

*Tāni tīhi lokassa uttarī<sup>1</sup>  
ekāyaṇaṃ jātikhayantadassī<sup>2</sup>  
maggam pajānāti hitānukampī.  
Etena maggena tarissu<sup>3</sup> pubbe<sup>4</sup>  
tarissanti ye cāpi taranti ogham  
tam tādissaṃ devamanussasattāham  
sattā namassanti visuddhiṭṭhā ti.*

Ayam thavo ti.

Tattha lokiyaṃ suttaṃ dvīhi suttehi niddisitaḥham: samkilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaraṃ pi suttaṃ tīhi suttehi niddisitaḥham: dassanabhāgiyena ca bhāvanābhāgiyena ca asekhābhāgiyena ca. Lokaṃ ca lokuttaraṃ ca yasmiṃ sutte yaṃ yaṃ padaṃ dissati samkilesabhāgiyaṃ vā vāsanābhāgiyaṃ vā, tena tena lokiyaṃ ti niddisitaḥham, dassanabhāgiyaṃ vā bhāvanābhāgiyaṃ vā asekhābhāgiyaṃ vā yaṃ yaṃ padaṃ dissati, tena tena lokuttaraṃ ti niddisitaḥham.

Vāsanābhāgiyaṃ suttaṃ samkilesabhāgiyassa suttassa nighātāya, dassanabhāgiyaṃ suttaṃ vāsanābhāgiyassa suttassa nighātāya, bhāvanābhāgiyaṃ suttaṃ dassanabhāgiyassa suttassa paṇinissaggāya, asekhābhāgiyaṃ suttaṃ bhāvanābhāgiyassa suttassa paṇinissaggāya, asekhābhāgiyaṃ suttaṃ diṭṭhadhammasukhavihārattham.

Lokuttaraṃ suttaṃ sattādiṭṭhānaṃ chabbisatiyā puggalehi niddisitaḥham. Te tīhi suttehi samanvesitaḥham<sup>5</sup>: dassanabhāgiyena bhāvanābhāgiyena asekhābhāgiyena cā ti.

Tattha dassanabhāgiyaṃ suttaṃ pañcahi puggalehi niddisitaḥham: ekabījīnā kolamkolena suttakkhattuparamena<sup>6</sup> saddhānusārinā dhammanusārinā cā ti (Cf. A. I, p. 233).

Dassanabhāgiyaṃ suttaṃ imehi pañcahi puggalehi niddisitaḥham.

Bhāvanābhāgiyaṃ suttaṃ dvādasahi puggalehi niddisitaḥham: sakadāgāmiḥphalasacchikiriyāya paṭipannena, sakadāgāminā, anāgāmiḥphalasacchikiriyāya paṭipannena, anā-

<sup>1</sup> "rī, B. B.      <sup>2</sup> "dassi, B. B.      <sup>3</sup> atarissu, S.;  
attarissu, B.; atarissu, Com.      <sup>4</sup> sabbena, B.  
<sup>5</sup> samannesi°, B. S.      <sup>6</sup> "ttum pa°, B.



\* gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asamkhāraparinibbāyinā, sasamkhāraparinibbāyinā, uddhamso-  
tena, akaniṭṭhagāminā, saddhāvimuttana<sup>1</sup>, diṭṭhappattena<sup>2</sup>  
kāyasakkhinā cā ti (Cf. A. V. p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi niddisitaḥḥam.

Asekhabbāgiyaṃ suttaṃ navahi puggalehi niddisitaḥḥam:  
saddhāvimuttana, paññāvimuttana, suññatāvimuttana, ani-  
\* mitta<sup>3</sup>vimuttana, appaṇiḥita<sup>4</sup>vimuttana<sup>5</sup>, ubhatobhāgavimutte-  
na, samāsisinā<sup>6</sup>, paccekabuddha<sup>7</sup> - sammāsambuddhehi<sup>8</sup>  
cā ti.

Asekhabbāgiyaṃ suttaṃ imehi navahi puggalehi niddi-  
sitabbam.

Evam lokuttaraṃ suttaṃ sattādhīṭṭhānaṃ imehi chabbi-  
satiyā puggalehi niddisitaḥḥam.

Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ ekūnavīsatiyā pugga-  
lehi niddisitaḥḥam. Te caritehi niddiṭṭhā samanvesitaḥḥam,  
keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-  
gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca,  
keci dosacaritā ca mohacaritā ca. keci rāgacaritā ca do-  
sacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito,  
rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito  
ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosaca-  
rito<sup>9</sup>, dosamukhe ṭhito mohacarito<sup>9</sup>, dosamukhe ṭhito rāga-  
carito<sup>9</sup>, dosamukhe ṭhito rāgacarito ca dosacarito ca mo-  
hacarito ca, mohamukhe<sup>9</sup> ṭhito<sup>9</sup> mohacarito<sup>9</sup>, mohamukhe  
ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe  
ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ imehi ekūnavīsatiyā  
puggalehi niddisitaḥḥam.

Vāsanābhāgiyaṃ suttaṃ silavantehi niddisitaḥḥam. Te

<sup>1</sup> vimuttakena, S.

<sup>2</sup> diṭṭhipattena, B., S.

<sup>3</sup> apaṇiḥita, B.

<sup>4</sup> sisinā, S.; <sup>5</sup> sisinā, B. B., Com.

<sup>6</sup> buddhehi, B. B.,

<sup>7</sup> am, S.

<sup>8</sup> samānesi, B.,

<sup>9</sup> rāgacarito, S.

<sup>9</sup> moha, S.

ajlavanto pañca puggalā: pakatisīlam, samādānasīlam, cittapasādo, samatho, vipassanā cā ti.

Vāsana-bhāgiyaṃ suttam imehi pañcahi puggalehi niddisita-bbam.

Imehi pañcahi dhammehi lokuttaram suttam dhammā-dhiṭṭhānam tihi suttehi niddisita-bbam: dassana-bhāgiyena bhāva-na-bhāgiyena asekha-bhāgiyena ca<sup>1</sup>.

Lokiyaṇ ca lokuttaraṇ ca sattā-dhiṭṭhānaṇ ca dhammā-dhiṭṭhānaṇ ca ubhayena niddisita-bbam.

Nāpaṇ paññāya niddisita-bbam: paññindriyena paññā-baleṇa adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tīraṇāya<sup>2</sup> santīraṇāya<sup>3</sup> dhamme<sup>4</sup>. āṇeṇa anva-ye- āṇeṇa khaye- āṇeṇa anuppāde- āṇeṇa anaññā-taṇñāsa-mittindriyena<sup>5</sup> aññindriyena aññātāvindriyena<sup>6</sup> cakkhunā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññā-dhivacaneṇa niddisita-bbam. Ñeyyaṃ atītānāgata-paccuppannehi ajjhattikabāhirehi hi-nappanitehi dūrasantikehi saṃkhatasaṃkhatēhi kusalāku-salābyakatehi, saṃkhepato vā chahi ārammaṇehi niddisi-tabbam. Nāpaṇ ca ñeyyaṇ ca tadubbhayena niddisita-bbam, paññā pi ārammaṇabhūtā ñeyyaṃ, yaṃ kiñci ārammaṇa-bhūtaṃ ajjhattikaṃ vā bāhiraṃ vā, sabbaṃ taṃ saṃkha-tena asaṃkhatena ca niddisita-bbam.

Dassana-bhāvaṇā sakavacanāṃ paravacanāṃ<sup>7</sup> viśaṃjani-yaṃ avisaṃjaniyaṃ kammaṃ vipāko ti sabbattha tadu-bhayaṃ<sup>8</sup> sutte yathā niddiṭṭhaṃ tathā<sup>9</sup> upadhārayitvā<sup>10</sup> labbhamānato<sup>11</sup> niddisita-bbam, yaṃ vā<sup>12</sup> pana kiñci Bha-gavā aññataravacanāṃ<sup>13</sup> bhāṣati, sabbaṃ taṃ yathā nid-diṭṭhaṃ dhārayita-bbam.

Duvidho hetu: yaṇ ca kammaṃ ye ca<sup>14</sup> kilesā.

Samudayo kilesā<sup>15</sup>.

<sup>1</sup> om. S. <sup>2</sup> ti<sup>o</sup>, B. B.

<sup>3</sup> santi<sup>o</sup>, B. B. <sup>4</sup> dhammena, B.

<sup>5</sup> anaññata<sup>o</sup>, B.; anaññataññāsa-mittindriyena, B.

<sup>6</sup> aññatā<sup>o</sup>, S. <sup>7</sup> adutābhayaṃ, S. <sup>8</sup> om. B.

<sup>9</sup> upāṭṭhāyayitvā, B. <sup>10</sup> labbhadhānato, S.

<sup>11</sup> aññatarāṃ vā<sup>o</sup>, S. <sup>12</sup> vā, S. <sup>13</sup> so, B.

Tattha kilesā saṃkilesabhāgiyena suttena niddisitaṭṭhā, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitaṭṭho.

Tattha kusalam catūhi suttēhi niddisitaṭṭham: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca, akusalam saṃkilesabhāgiyena suttena<sup>1</sup> niddisitaṭṭham. Kusalaṃ ca akusalaṃ ca tadubhayena<sup>2</sup> niddisitaṭṭham.

Anuñātāṃ Bhagavato anuñātāya<sup>3</sup> niddisitaṭṭham. Taṃ pañcavidham: saṃvaro, paṇāpam, bhāvanā, sacchikiriyaṃ, kappiyaṇuloma<sup>4</sup> ti. Yaṃ dissati tāsu tāsu bhūṃsu, taṃ kappiyaṇulomena niddisitaṭṭham. Bhagavatā paṭikkhittam paṭikkhittakāraṇena niddisitaṭṭham. Anuñātāṃ ca paṭikkhittāṃ ca tadubhayena<sup>5</sup> niddisitaṭṭham.

Thavo<sup>6</sup> paṇāpāya niddisitaṭṭho. So pañcavidhena veditaṭṭho: Bhagavato, dhammassa, ariyasamghassa, ariya-dhammānaṃ sikkhāya, lokiyaguṇasampattiyaṃ ti. Evaṃ thavo pañcavidhena niddisitaṭṭho.

Indriyabhūmi navahi paṭhehi niddisitaṭṭhā, kilesabhūmi navahi paṭhehi niddisitaṭṭhā.

Evaṃ etāni aṭṭhārasa padāni honti: nava padāni kusalāni, nava padāni akusalāni ti.

Tathā hi vuttam:

Aṭṭhārasa mūlapadā kuhiṃ<sup>7</sup> dattāṭṭhā?

Sāsana-paṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahākaccāno<sup>8</sup>: —

Navahi ca<sup>9</sup> paṭhehi kusalā | navahi ca yujjanti akusalapakkhā ete khalu mūlapadā<sup>10</sup> | bhavanti aṭṭhārasa padāni ti.

Niyuttam sāsana-paṭṭhānam.

<sup>1</sup> om. S. <sup>2</sup> °yehi S.

<sup>3</sup> anuñātāya, S.

<sup>4</sup> kappiyā ti loma, B.

<sup>5</sup> tava, B. B.

<sup>6</sup> kuhi, B.

<sup>7</sup> °kaccāyano, S.

<sup>8</sup> °padā, B.



Ettavatā samattā Nettiyā āyasmatā Mahākaccānena  
bhāsitā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītā ti<sup>1</sup>.

Nettipakaraṇaṃ niṭṭhitam<sup>2</sup>.

<sup>1</sup> B. adds (cf. A. V, p. 361, n. 8): —

Jinacakke vijjulakkhe sotī bho pūramaṇipito (*sic*)  
raṭṭhaniyyāta-āyehi saddhā tisso vanātuso  
ropitā antepūrambi atthaṃ pekkhiya cintayam  
uyyānuppādamūlena pūjesi piṭattayaṃ (*sic*)  
sāsana-phullasobbhite nānāthūpādi-maṇḍite  
amarappūraṇāmake [*in Burmese*] atthaye visuddha-  
rasaṃpāṇno

ūcēyādhammādīlakkhito alaṅkāraparo guru  
vasanto tena likkhito amara-pāradūtiya [*in Burmese*]  
sūripavarādityā lokādhipati Vijayamahādhammarājādhirāja,  
then a few words in Burmese, and after these: Nettipaka-  
raṇaṃ niṭṭhitam, then again a few words in Burmese, after  
which: nibbānapaccayo hotu [*in Burmese*].

<sup>2</sup> S. adds nibbānapaccayo hotu.

## EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. kã,  
rev., second  
line).

Tattha ken' atthena Netti?

Saddhammanayan' atthena.

Yathā hi taphā satte kāmādibhavaṃ nayati ti bhava-netti ti vuccati, evaṃ ayaṃ pi veneyyasatte ariyadhammaṃ nayati ti saddhammanay' atthena Netti ti vuccati.

Atha vā nayantitāyā ti Netti. Nettipakarapena hi karapabhūtena dhammakathikā veneyyasatte dassanamaggaṃ nayanti sampāpentī ti.

Niyyanti vā ettha etasmiṃ pakarape adhiṭṭhānabhūte patiṭṭhāpetvā veneyyā nibbānaṃ sampāpiyanti ti Netti. Na hi Netti-upadesasannissayena vinā ariyaratitasuttatthā-vabodho sambhavati. Tathā hi vuttaṃ: — *Tasmā nibbāyitukāmenā* ti ādi. Sabbā pi hi suttassa atthasamvappanā Netti-upadesāyattā Netti ca suttapabhavā, suttam sammā-sambuddhapabhavan ti.

p. 1. (fol. kaṭ,  
rev., third  
line).

Mahākaccānena ti Kacco ti purātano isi, tassa vaṃ-sālaṅkārabhūto ayaṃ mahāthero Kaccāno ti vuccati. Mahākaccāno ti pana pūjavacanam yathā Mahāmoggaḷlāno ti. Kaccāyanagottaniddiṭṭhā ti pi pāṭho. Ayaṃ ca gāthā Nettisamgāyantehi pakarapatthasamgaṇhavasena ṭhapitā ti daṭṭhabbā. Yathā cāyaṃ, evaṃ Hāravibhaṅgavare<sup>1</sup> tan taṃ Hāra-Niddesa-nigamaṃ Tenāha āyasmā ti ādivacanam.

<sup>1</sup> The Commentary uses vibhāga and vibhaṅga indifferently, but in a passage describing the contents of our work it says: — Sā paṇāyaṃ Nettipakarapaparicchedato

Tattha ken' atthena hārā?

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññāpa-  
samsayavipallāsā ti hārā. Haranti vā sayam tāni. Ha-  
raṇamattam evā ti hārā, phalūpacārena.

Atha vā hariyanti vohariyanti dhammasaṃvappaka-dham-  
mapaṭiggāhakehi, dhammassa dānagahapavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanūvaḷi-  
samūho hārasaṅkhāto attano avayavabhūtaratanasamphas-  
sehi samupajaniyamānehi<sup>1</sup> bhedasukho hutvā tadupabhogi-  
janasarīrasantāpam nidāghapariḷāhūpajanitam vūpasameti,  
evam ete pi nānāridhaparamattharatanapabandhā saṃva-  
ṇṇā visesā attano avayavabhūtaparamattharatanādhiḡa-  
mena samuppādiyamānanibbutisukhā dhammapaṭiggāhaka-  
janahadayaparitāpam kāmarāgādi-kilesahetukam vūpa-  
sameti ti.

Atha vā hārayanti aññāpādīnaṃ hāraṃ apagamam ka-  
ronti ñeikkhanti ti vā hārā.

Atha vā sotujanaccittassa haraṇato raṇaṇato ca hārā,  
niruttinayena. Yathāha: — *Bhavesu vantagemano ti Bha-  
gavā* ti.

Tattha nayan ti saṃkilese vodānāni ca vibhāgato nā-  
penti ti nayā. Niyanti vā tāni etehi ettha vā ti nayā.  
Nayanamattam eva vā ti nayā. Niyanti vā sayam dham-  
makathikehi upaniyanti suttassa atthapavicayatthan ti nayā.

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā  
sammā paṭivijjhiyamānā paccayapaccayuppannadhammā-  
naṃ yathākkamasambandhavibhāgabyāpāravirahānurūpaba-  
labhāvadassanena asaṃkarato sammutisaccaparamattha-  
saccānaṃ sabhāvaṃ pavedayantā paramatthasaccapaṭive-  
dhāya saṃvattanti, evam eva te pi kaṇhasukkasappaṭibhū-

tippabhedā Hāra-Naya-Paṭṭhānānaṃ vasena. Pathamaṃ  
hi Hāravicāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti.  
Paḷivavatthānato pana Saṃgahavāra-Vibhāgavārasena  
duvidhā. Sabbā pi hi Netti Saṃgahavāro Vibhāgavāro ti  
vāradvayaṃ eva hoti . . . Vibhāgavāro pana Uddesa-Nid-  
desa-Paṭiniddesavasena tividho.

<sup>1</sup> °manahi.



gudhammaribhāgadassanena aviparitasuttatthāvbodhāya abhisambhūnantā vineyyānaṃ catusaccapaṭivedhāya saṃvattanti.

Atha vā pariyatti-atthassa nayanato saṃkilesato yamanato ca nayā, niruttinayena.

p. 8. (fol. 13a,  
obv., last  
line).

Evam uddiṭṭhe hārādayo niddisittum Tattha saṃkhepato ti ādi āradḍham.

Tattha tatthā ti tasmim uddesapāṭhe, saṃkhepato Netti kittitā ti samāsato Nettipakaraṇaṃ kathitaṃ, hārānaya-mūlapadānaṃ hi sarūpadassanaṃ Uddesapāṭhena katan ti.

Sāmaññato visesena padattho lakkhaṇaṃ kamo ettāvata ca hetvādi veditabbā hi viññūnā.

Tesu avisesato visesato ca hārā-nayānaṃ attho dassito, lakkhapādisu pana avisesato sabbe pi hārā nayā ca yathākkamaṃ byañjanatthamukhena navaṅgassa sāsanaassa atthasamvappanālakkhapā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇaṃ Niddese eva kathayissāma. Kamādiṃ ca yasmā nesam lakkhaṇesu ūtesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Ya pana Assāḍādinavatā ti ādikā Niddesagathā.

Tāsu assāḍādinavatā (1)<sup>\*</sup> ti assādo ādinavatā ti padavibhāgo, ādinavatā ti ca ādinavo eva. Keci assāḍādinavato ti paṭhanti. Taṃ na sundaraṃ. Tattha assādiyati ti assādo. Sukhaṃ somanassañ ca. Vuttaṃ h'etaṃ: — *Yaṃ bhikkhave pañcupādānakkhandhe paṭicca uppijati sukhaṃ somanassaṃ, ayaṃ pañcasu upādānakkhandhesu assādo ti. Yathā ca sukhaṃ somanassaṃ, evaṃ itthārammaṇaṃ pi. Vuttaṃ pi c'etaṃ: — So taḍ assādeti, taṃ nikāmeti ti. — Rūpaṃ assādeti abhinandati, taṃ ārabha rāgo uppijati ti. — Saṃyojanīyesu bhikkhave dhammesu assādanupassino ti ca. Assādeti etāyā ti vā assādo. Taṇhā. Taṇhāya hi karaṇabhūtāya puggalo sukhaṃ pi sukhārammaṇaṃ pi assādeti. Yathā ca taṇhā, evaṃ*

\* The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā anīṭṭhaṃ pi ārammaṇaṃ itthākāreṇa assādentī. Evaṃ vedanāya sabbesaṃ tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānaṃ ca assāda-vicāro veditabbo. Kathaṃ pana dukkhādukkhamasukha-vedanānaṃ assādaniyāntā ti? Vipallāsato sukhapariyāya-sabbhāvato ca. Tathā hi vuttaṃ: — *Sukhā kho āvuso Vi-sākhā vedanā (hīṭisukhā vipariyāmadukkhā, dukkhā vedanā hīṭidukkhā vipariyāmasukhā, adukkhamasukhā vedanā ānā-sukhā aññānadukkhā ti* (M. I, p. 303). Tattha vedanāya atṭhasatapariyāyavasena tebhūmakasaṅkhārānaṃ nikkhe-pakaṇḍa-rūpakaṇḍavasena taṇhāya saṃkilesavatthuvibhāṅge nikkhepakaṇḍake ca taṇhāniddesavasena vipallāsānaṃ subhasaññādivasena dvāsattḥiditṭhigatavasena ca vibhāgo veditabbo. Ādinavo dukkhā vedanā tisso pi vā dukkhatā. Atha vā sabbe pi tebhūmakā saṅkhārā ādinavo. Ādinaṃ ativiya kapaṇaṃ vāti pavattati ti ādinavo. Kapaṇama-nusso evaṃ sabbhāvā ca tebhūmakā dhammā aniccatādi-yogena. Yato tattha ādinavānupassanā āradhāvipassakā-naṃ yathābhūtanāyo ti vuccati. Tathā ca vuttaṃ: — *Yaṃ bhikkhave paṇḍupādānakkhandhā aniccā dukkhā vipariyā-madhamā, ayaṃ pañcasu upādānakkhandhesu ādinavo ti*. Tasmā ādinavo dukkhasaccaniddesabhūtānaṃ jātiyādināṃ aniccatādināṃ dvācattālisāya ūkārānaṃ ca vasena vibhā-jitvā niddisitaḥ.

Nissarati etenā ti nissaraṇaṃ (1). Ariyamaggo. Nissa-rati ti vā nissaraṇaṃ. Nibbānaṃ. Ubhayaṃ pi sāmañña-niddesena ekasesena vā nissaraṇaṃ ti vuttaṃ. Pi (1)-saddo purimānaṃ pacchimānaṃ ca sampiḍḍanatto. Tattha ari-yamaggapakke satipaṭṭhānādināṃ sattatimsabodhipakkhī-yadhammānaṃ kāyānupassanādināṃ ca tadantogadhabhe-dānaṃ vasena nissaraṇaṃ vibhājitvā niddisitaḥ, nibbā-ṇapakke pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena vibhāgo n'atthi, pariāyena pana sopādisesa-nirupādisesa-bhedena. Yato vā taṃ nissataṃ tesāṃ paṭisambhūdamaggo dassitapabbhedānaṃ cakkhūdināṃ chaṇṇaṃ dvārānaṃ rū-pādināṃ chaṇṇaṃ ārammaṇānaṃ taṃ taṃ dvārāpavattā-naṃ chaṇṇaṃ chaṇṇaṃ viññāṇa-phassa-vedanā-saññā-ceta-nā-taṇhā-vitakka-vicārānaṃ paṭhaviddhātu-ādināṃ chaṇṇaṃ

dhātūnaṃ dasannaṃ kasipāyatanānaṃ kesādināṃ battim-sāya ākāraṇaṃ pañcannaṃ khāndhānaṃ dvādasannaṃ āyatanānaṃ atthārasannaṃ dhātūnaṃ, lokiyānaṃ indriyānaṃ kāmādhātu-ādināṃ tissannaṃ dhātūnaṃ kāmabhavādināṃ tippaṃ tippaṃ bhavānaṃ catuṇnaṃ jhānānaṃ appamaññānaṃ āruppānaṃ dvādasannaṃ pañcacasamuppādaṅgānaṃ cā ti evaṃ-ādināṃ saṅkhatadhammānaṃ nissaraṇabhāvena vibhajitvā niddisitaḥham.

Phalaṃ (1) ti desanāphalaṃ. Kiṃ pana taṃ ti? Yaṃ desanāya nipphādiyati. Nana ca nibbānādhigamo Bhagavato desanāya nipphādiyati? *Nibbānaṃ ca nissaraṇaṃ* ti iminā vuttam evā ti saccam etaṃ. Taṃ ca kho paramparāya. Idha pana paccakkhato desanāphalaṃ adhippetam. Taṃ pana sutamaggaññaṃ: attha-dhamma-vedādi-ariyamaggaṃsa pubbhāga-paṭipattibhūta chabbisuddhiyo, yaṃ ca tasmim khaṇe maggaṃ anabhisambhuyantassa kālantare tadadhigamakāraṇabhūtaṃ sampattibhavahetu ca siyā. Tathā hi vakkhati (p. 7): —

*Attānudiṭṭhiṃ āhacca*

*evaṃ maccularo siyā* (ti idaṃ phalaṃ) ti; (p. 6): —

*Dhammo hve rakkhati dhammacārin ti* idaṃ phalaṃ ti ca.

Etena nayena devesu c'eva manussesu ca āyu-vaṇṇa-bala-sukha-yasa-parivāra-ādhipateyyasampattiyo upadhisampattiyo cakkavattisiri devarajjasiri cattāri sampatticakkāni, silasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhida sāvaka-bodhi paccaka-bodhi sammāsa-bodhi ti sabbā pi sampattiyo puññasambhārahetukā Bhagavato desanāya sādhetabbatāya phalaṃ ti veditaḥhā.

Upāyo (1) ti ariyamagga-pada-tthāna-bhūta pubbhāga-paṭipadā. Sā hi purimā purimā pacchimāya pacchimāya adhigamupāyabhāvato paramparāya magganibbānādhigamassa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhigamassa upāyapaṭipatti. Keci pana saha vipassanāya maggo upāyo ti vadanti. Tesam matena nissaraṇaṃ ti nibbānaṃ eva vuttam siyā. Phalaṃ viya upāyo pi pubbhāgo ti vuttam siyā, yaṃ pana vakkhati (p. 6): — *Subbe dhammā | pa | visuddhiyā ti* ayaṃ upāyo ti, etthāpi pubba-



bhāgapaṭipadā eva udāhaṭṭā ti sakkā viññātum. Yasmā pana (p. 6) *te pahāya tare oghan ti* idam nissarapan ti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghatarapan ti.

Āpatti (1) ti āpārahassa Bhagavato veneyyajanassa hitasiddhiyā evaṃ paṭipajjāhi ti vidhānam. Tathā hi vakkhati (p. 7):

*Suññato lokam avekkhassu | Mogharājā (ti āpatti ti).*

Yoginan (1) ti catusaccakammaṭṭhānabhāvanūya yuttapayuttānam veneyyānam, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānam assāḍādinam vibhajanalakkhaṇo samvappanāviseso desanā-hāro nāmā ti attho. Etthāha: kim pan' etesaṃ assāḍādinam avasesānam vacanam desanā-hāro udāhu ekaccānan ti? Niravasesānam yeva. Yasmim hi sutte assāḍādinava-nissaraṇāni sarūpato āgatāni, tattha vattabham eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgatam atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāravibhaṅge āgamissati ti idha na papañcito.

Yam pucchitan (2) ti yā pucchā, vicīyamānā ti vacanaseso. Vissajjitaṃ anugīti ti etthāpi es'eva nayo. Tattha vissajjitaṃ (2) ti vissajjanā, sā ca ekam sabyākaraṇādivasena catubbidham byākaraṇam. Ca (2)-saddo sampiṇḍanatto. Tena gāthāyaṃ avuttam padādim saṅgaṇhāti. Tā pana pucchā vissajjanā kassā ti? āha: suttassā ti. Etena suttena<sup>1</sup> āgatam pucchā-vissajjanam vicetabban ti dasseti. Yā ca anugīti (2) ti vuttass' eva atthassa yā anupucchā-gīti anugīti, Saṅgahagāthā. Pucchāya vā anurūpā gīti. Etena pubbāparam gahitaṃ. Byākaraṇassa hi pucchānurūpatā idha pubbāparam nāma, yā pucchānusanāhi ti vuccati, purimam suttassā ti padam pubbāpekkhanti puna suttassā ti vuttam. Tena suttassa-nissayabhūte assāḍālike parigaṇhāti. Ettavatā vicaya-hārasa visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padam vicīnati | pa | anugītiṃ vicīnati ti.

<sup>1</sup> sutte.

Tattha sutte sabbesaṃ padānaṃ anupubbena atthaso byañjanaṃ ca vicāro padavicayo. Ayaṃ pucchā aditṭha-jōtanā ditṭhasamsandānā vimaticchedanā anumatipucchā kathetukamyatāpucchā sattādhitṭhānā dhammādhitṭhānā ekādhitṭhānā anekādhitṭhānā sammutivisaṃyā paramattha-visaya atitavisaṃyā anūgatavisaṃyā paccuppannavisaṃyā ti ādinā pucchā-vicayo veditabbo. Idam viśajjanam ekasabyākarapaṃ vibhajjabyākarapaṃ paṭipucchābyākarapaṃ tṭhapaṃ sāvasesaṃ niravasesaṃ<sup>\*</sup> sa-uttaraṃ anuttaraṃ lokiyaṃ lokuttaraṃ ti ādinā viśajjanā-vicayo. Ayaṃ pucchā iminā sameti etena sameti ti pucchitattṭhaṃ ānetvā vicayo pubbenāparaṃ samsandevā pavicayo pubbāparavicayo. Ayaṃ anugati vuttatthasamgaḥ avuttatthasamgaḥ tadubhayatthasamgaḥ kusalatthasamgaḥ akusalatthasamgaḥ ti ādinā anugati-vicayo. Assādaṃ sukhavedanāya itṭhāramapaṇnubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇa-lakkhaṇā ti ādinā, vipallāsanaṃ viparīttagaṇa-lakkhaṇā ti ādinā, avasitṭhānaṃ tebhūmakadhammaṇaṃ yathāsakalakkhaṇā ti ādinā sabbesaṃ ca dvāvisatiyādhikesu<sup>\*</sup> dvācattālīsādhike ca dukasate labbhamānapadavaśena tan taṃ assādatthavisesaniddhāraṇaṃ assāda-vicayo. Dukkha-vedanāya anitṭhānubhavanalakkhaṇā ti ādinā, dukkhasaccānaṃ paṭisandhilakkhaṇā ti ādinā, aniccatādinam ādi-antavantatāya aniccaṃ ti kathāya ca aniccaṃ ti ādinā sabbesaṃ ca lokiyadhammaṇaṃ samkilesabhāgiya-hanabhāgiyatādivaśena ādinavavuttiyā okāraniddhāraṇena ādinavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyaṇupassanādi-pubbabhāga-paṭipadā vibhāgavisesaniddhāraṇavaśena nibbānaśa yathāvuttapariyāyavibhāgavisesaniddhāraṇavaśenā ti evaṃ nissaraṇa-vicayo. Phalādinam tan taṃ suttadesanāya sāmetabbaphalaśa tadupāyassa tattha tattha Satṭha vidhānavacaśaśa ca vibhāganiddhāraṇavaśena vicayo veditabbo. Evaṃ padapucchāviśajjanapubbāparānugatinam assādaṃ ca viśesaniddhāraṇavaśena vicaya-lakkhaṇo vicayo-hāro ti veditabbo.

<sup>\*</sup> niravasesaṃ.

<sup>\*</sup> yātikesu.

Sabbesan (3) ti soḷasannam. Bhūmi (3) ti byañjanam sandhāyaha, byañjanam hi mūlapadāni viya nayānam hārānam bhūmi pavattiṭṭhānam, tesam byañjanavicārabhāvato. Vuttam hi: — Hārā byañjanavicayo ti (p. 1). Peṭake pi hi vuttam: — Sabbe hārā sampathamānā nayanti suttattham byañjanavidhiputhuttā ti. Gocaro (3) ti suttattho. Suttassa hi padatthaniddhārapamukhena hārayojanā, tesam byañjanatthānam. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi paṭho, yutti ayuttinam vicāraṇā ti attho. Katham pana tesam yuttāyuttajānanā? Catūhi mahāpadesehi avirujjanena. Tattha byañjanassa tāva sabbhāvaniruttibhāvo adhippetatthavācakaḥbhāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomanam. Ayam ettha sampkepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddiṭṭho (3) hi evam sutte byañjanatthānam yuttāyuttabhāvavibhāvanalakkhaṇo yutti-hāro ti vedītabbo.

Dhamman (4) ti yaṃ kiñci suttāgatam kusalādi-dhammam āha. Tassa dhammassā (4) ti tassa yathāvuttassa kusalādidhammassa. Yaṃ padatṭhānan (4) ti yaṃ kārapam tam Yonisomanasikārādi-sutte āgatam anāgatam vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evam vuttanayenā ti attho. Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgatadhammā, tesam sabbesam pi yathānurūpam padatṭhānam niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yaṃ padatṭhānam tassa pi yaṃ padatṭhānan ti sambhavato yāva sabbadhammā padatṭhānavicārapā katabbā ti attho. Eso hāro padatṭhāno (4) ti evam sutte āgatadhammānam padatṭhānabhūta dhammā tesā ca padatṭhānabhūta ti sambhavato padatṭhānabhūta-dhammaniddhārapalakkhaṇo padatṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasmim kasmīñci Ekadhamme<sup>1</sup> sutte sarūpato niddhārapavasena vā kathite. Ye dhammā ekalakkhaṇā keci (5) ti ye keci dhammā kusalādiḥbhāvena rūpakkan-

<sup>1</sup> Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.



dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvē khandhādisabhāvē dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā samvappanavasenā ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena saha cāritā samānakiccā samānāhetutā samānaphalatā samānārammapatā ti evam-ādihi avuttānam pi vuttānam viya niddhāraṇam veditabbam. So hāro lakkhaṇo nāma (5) ti evam sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvappanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttam padanibbacanan ti attho. Adhippāyo (6) ti buddhānam sāvakanam vā tassa sut-tassa desakanam adhippāyo. Byañjanan (6) ti byañjanena, karaṇe hi etam paccattam. Kāmañ ca sabbe hārā byañjanavicayā, ayaṃ pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttam. Tatthā hi vakkhati: — Byañjanena suttassa neruttāñ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Atha (6) ti padapūraṇamattam. Desanā nīdānan ti nīdadāti phalañ ti nidānam, karaṇam. Yena karaṇena desanā pavattā, tam desanāya pavattinimittan ti attho. Pubbāparānusandhi (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhāgena aparabhāgam samsandevā kathanan ti attho. Sam-gītiavasena vā pubbāparabhūtehi suttantarehi samvappiyanmānessa suttassa samsandanam pubbāparānusandhi. Yam pubbapadena parapadassa sambandhanam, ayaṃ pi pubbāparasandhi. Eso hāro catubyūho (6) ti evam nibbanaḍhippāyādīnam catunnam vibhāvanalakkhaṇo catubyūho hāro nāma ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmiṃ srambhadhātu-ādike parakkamadhātu-ādīnam padaṭṭhānabhūte dhamme desanārūlhe sati. Pariyesatī sesakam padaṭṭhānan (7) ti tassa visabhūgatāya agabaṇena vā sesakam pamā-dādinam āsannakāraṇatā padaṭṭhānabhūtam kosajjādikam dhammantaram pariyesatī paññāya gavesatī, pariyesitvā ca samvappanāya yojanto desanam āvattati paṭipakkhe

(7) ti viriyārambhādimukhena āradham suttaṃ vuttanāyena pamāḍādivasena niddisanto desanāṃ paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānaṃ sabhāga-visabhāgadhammavasena āvattana-lakkhaṇo āvatto-hāro nāma ti attho.

Dhamman (8) ti sabhāvadhamman. Taṃ kusalādivasena anekavidham. Padaṭṭhānan (8) ti yasmim paṭiṭṭhite uttarigunavisesa adhigacchati, taṃ visesādhigamakāraṇaṃ. Bhūmin (8) ti puthujjanabhūmi dassanabhūmi ti evam-ādikaṃ bhūmim<sup>\*</sup>. Vibhajate (8) ti vibhāgena katheti. Sādhāraṇe (8) ti dassanapahātabbādi-nāmasena vā puthujjana-sotāpannādi-vatthuvaseṇa vā sādhāraṇe avasiṭṭhe samāne ti attho. Vuttavipariyāyena asādhāraṇā vedītabbā. Neyyo vibhatti (8) ti yathāvuttadhammānaṃ vibhajano ayaṃ hāro vibhatti (8) ti nātabbo ti attho. Tasmā sampkilesadhamme vodānadhamme ca sādhāraṇāsādhārapato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti datṭhabbam.

Niddiṭṭhe (9) ti kathite sutte āgate samvannite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evaṃ bhāvitasadise bhāvetabbe ti attho. Pahīne (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānaṃ dhammānaṃ ye paṭipakkhā, teṣaṃ vaseṇa parivatte ti attho. Evaṃ niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti vedītabbo.

Vividhāni ekasmim yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyāyasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, tena bahū eva pariyāyasaddā eva vacana-hārayojanāyaṃ kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navaviḍhasuttantaśāṅkhāte tepītake budhavadāne bhāsītāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāliyaṃ āgatāni yeva vevacanāni gahetabbāni ti vuttaṃ hoti. Ekadhammassā (10) ti ekassa padaṭṭhassa. Yo jānati<sup>2</sup> suttavidū (10) ti yathā: Sabbissa jānāhi ti vutte Sabbina vicārehi, Sabbi dethā ti

<sup>\*</sup> bhūmi.

<sup>2</sup> jānāti.



vā āpāpeti ti attho, evaṃ yo suttakovido dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojeti ti attho. Vevacano nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbam.

Dhamman (11) ti khandhādiddhammam. Paññattihi (11) ti paññāpanehi pakārehi nāpanehi, asaṅkarato vā tthapanehi. Vividhāhi (11) ti nikkhepapabhavādivasena anekavidhāhi. So ākāro (11) ti yā ekass' ev' atthassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattihi paññāpanā, so ākāro. Neyyo paññatti nāma hāro (11) ti paññatti-hāro nāmā ti nātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattihi paññāpetabbakāravibhāvanalakkhaṇo paññatti-hāro ti veditabbam.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātunāyanā<sup>\*</sup> (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvisahi indriyāni ye ca pañcakkhandhā yā ca aṭṭhārasa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvappanānayo ogāhati, paṭiccasamuppādādi ke anupavisati ti attho. Otarāṇo nāma so hāro (12) ti yo yathāvutto samvappanāviseso, so otarāṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādinaṃ gāthāya avuttānaṃ pi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otarāṇa-lakkhaṇo otarāṇo-hāro nāmā ti veditabbam.

Vissajjitamhi (13) ti buddhādihī byākate. Pañhe (13) ti nātum icchite atthe. Gāthāyaṇ (13) ti gāthārūlhe, idaṃ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttam. Yam ārabbhā ti? Sā pana gāthā yam attham ārabbhā adhikicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padaṃ sodhitam, ārambho<sup>\*</sup> na sodhito, padaṃ ca sodhitam ārambho<sup>\*</sup> ca sodhito ti evaṃ padādinam sodhitāsodhitabhāvavicāro. Hāro so

\* āyatanāni.

\* ārabbhō.



sodhano nāma (13) ti yathāvuttavicāro sodhano-hāro nāma. Evaṃ sutte pada-padattha-pañhārambhānaṃ sodhanalakkhaṇo sodhano-hāro ti vedītabbhaṃ.

Ekattatāya (14) ti ekassa bhāvo ekattaṃ ekattaṃ eva ekattatātāya ekattatāya. Eka-saddo c'ettha samānasadda-pariyāyo, tasmā sāmāññenā ti attho. Visiṭṭhā mattā vimattā vimattā va vemattaṃ, tassa bhāvo vemattatā. Tāya vemattatāya (14) visesena ti attho. Te na vikappayitabbā (14) ti ye dhammā dukkhaṃ samudayo ti ādinā sāmāññena jātijarākāmataṇhā-bhavataṇhā ti ādinā visesena ca sutte desitā, te 'kim ettha sāmāññaṃ ko vā viseso' ti evaṃ sāmāññavisesavikappanavasena na vikappitabbā. Kasmā? Sāmāññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāla-disāvisesādināṃ viya apekkhā-siddhito ca. Yathā hi ajja hiyyo sve ti vuccamānā kālavisesā anavaṭṭhitasabhāva, purimā disā paccimā disā ti vuccamānā disāvisesā ca, evaṃ sāmāññavisesā pi. Tathā hi idaṃ dukkhaṃ ti vuccamānaṃ jāti-ādi apekkhāya sāmāññaṃ pi samānaṃ saccāpekkhāya viseso hoti. Esa nayo samudayādisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānaṃ dhammānaṃ avikappanavasena sāmāññavisesaniddhārāna-lakkhaṇo adhiṭṭhāno-hāro nāma ti attho.

Ye dhammā (15) ti ye avijjādika paccayadhammā Yaṃ dhamman (15) ti yaṃ saṅkhārādikaṃ paccayuppannadhammaṃ janayanti nipphādentī. Paccayā (15) ti saha-jātapaccayabhāvena. Param parato (15) ti param-parapaccayabhāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissaya-koṭi hi idhādhippetā. Purimasmim avasiṭṭho paccayabhāvo. Hetum avakaḍḍhayitvā (15) ti taṃ yathāvuttaṃ paccayasāṅkhātajanakādi-bhedabhinnaṃ hetum ākaḍḍhitvā suttato niddhāretvā yo samvappaṇa-sāṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānaṃ parikkhārāsāṅkhāto hetu-paccayo niddhāretvā samvappana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye silādidhammā. Yaṃ mūlā (16) ti yesaṃ samādhi-ādināṃ mūlabhūtā, te tesāṃ

samādhi-ādinam padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsītā muninā (16) ti ye ca rāgavirāgā cetovimutti sekhaphala-kāmadhātusamattikkamanādisaddā anāgāmiphalatthatāya ekatthā buddhamuninā paridīpitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanam c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasāṅkhātassa sīlādikkhandhattayassa pariyāyantara-vibhāvanamukhena bhāvanāpāripūrīkathanam bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammānam padaṭṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇo samāropano nāma hāro ti attho.

Evam gāthābandhavasena soḷasa pi hāre niddisitvā idāni naye niddisituṃ Taṇhā cū ti adi vuttam. Tattha taṇhā ca avijjam pi cū (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahītataṇham avijjam pi ca, yo neti (17) ti sambandho, yo samvappanāviseso, taṃ neti samkilesapakkham pūpeti samkilesavasena suttattham yojeti ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāyā ti paññāyā. Yo neti vodānapakkham pūpeti. Tattha suttattham yojeti ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanā maggasaccam, tena pattabbā asaṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayam nayo nandiyāvatto (17) ti yo taṇhāvijjāhi samkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccāyojanamukhena nayana-lakkhaṇo samvappanāviseso, ayam nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyam nayo ti vutta, tasmā samvappanāviseso ti vuttam. Na hi atthanayo samvappanā, catusaccapaṭivedhassa anurūpo pubbhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādinam vasena taṇhādumukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasa cittuppādasamgahite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-



dosa-mohehi ti attho. Kusale (18) ti sabbe pi catubhūmake kusalahamme. Kusalamūlehi (18) ti kusalehi alobhādīmūlehi yo neti, nayanto ca kusalākusalam māyamarici-ādayo viya abhūtam na hoti ti bhūtam, paṭa-ghaṭṭādayo viya na sammutisaccamattan ti tatham, akusassa itthavipākatābhāvato kusalassa ca anitthavipākatābhāvato vipāke sati avisamvādukattā avitatham neti, evam etesam tiṇṇam pi padānam kusalākusalavisesanattā daṭṭhabbā. Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayam nayo bhūtam tatham avitatham neti, cattāri saccāni niddhāretvā yojeti ti attho. Dukkhaḍḍini hi bādhakādibhāvato aññathābhāvābhāvena bhūtāni saccasabhāvattā tathāni avisamvādanato avitathāni. Vuttam h'etaṃ Bhagavatā: — *Cattār'imāni bhikkhave tathāni avitathāni anaññathāni ti* (S. V, p. 430). Tipukkhalam tam nayam āhū (18) ti yo akusalamūlehi sampkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhaṇo samvappanāviseso, tam tipukkhalā-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubbe subhan ti ādi nayapavattehi catūhi vipallāsehi. Kilese (19) ti kilissanti vibādheṇti ti kilesā sampkiliṭṭhadhammā, sampkilesapakkhan ti attho. Keci sampkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādihi indriyehi. Saddhamme (19) ti paṭipattipaṭivedhasaddhamme vodānapakkhan ti attho. Etaṃ nayan (19) ti yo subhasaññādihi vipallāsehi sakalassa sampkilesapakkhassa saddhindriyādihi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhaṇo samvappanāviseso, etaṃ nayavidū saddhammanayakovidā atthanayakusalā eva vā, sihaviṭṭhitaṃ nayan ti vadanti ti attho.

Veyyakarāṇesū (20) ti tassa tassa atthanayassa yojanattam katesu, suttassa atthavissajjanesū ti attho. Ten' evāha: tahiṃ tahiṃ ti. Kusalākusalā (20) ti vodāniyā sampkilesikā ca, tassa tassa nayassa disābhūtaḍḍhammā. Vuttā (20) ti suttato niddhāretvā kathitā. Manasā volokayate (20) ti te yathāvattadhamme citten'eva ayam paṭhamā disā ayam dutiyā disā ti ādinā tassa tassa



nayassa disābhāgena upaparikkhati, vicāreti ti attho. Olokayate te abahi ti pi pāṭho. Tattha te ti te yathā-vuttadhamme, abahi ti abbhantaram citte evā ti attho. Tam khu disālocanam āhā (20) ti olokayate ti ettha yad etaṃ olokanam, tam disālocanam nāma nayam vadanti. Khū ti ca nipāto avadhārane. Tena olokanam eva ayam nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādidisābhāgena upaparikkhitvā. Disālocanena (21) ti disālocananayena karaṇabhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evam vā ettha attho daṭṭhabbo. Ukkhipiṇṇa (21) ti uddharitvā disābhūtaḍḍhamme suttato niddhāretvā ti attho. Ukkhipiṇṇa yo samāneti ti pi paṭhanti. Tass' attho: yo tesam disābhūtaḍḍhammanam samānayanam karoti ti. Yan ti vā kriyāparāmasanam. Samāneti ti samam sammā vā āneti, tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kusalākusale tan tam nayadisābhūte. Ayam nayo (21) ti samāneti ti ettha yad etaṃ tam nayadisābhūtaḍḍhammanam samānayanam, ayam aṅkuso nāma nayo ti attho. Etaṃ ca dvayam vohāra-nayo kamma-nayo ti vuccati.

Evam hāre naye ca niddisitvā idāni nesam yojanakkammam dassento Soḷasa hārā paṭhamam ti ādim āha. Tattha paṭhamam soḷasa hārā yojetabbā ti vacanaseso. Hārasamvappanā paṭhamam kātabbā, byañjanapariyēṭṭhibhāvato ti adhippāyo. Disālocanato (22) ti disālocanena, ayam eva vā pāṭho. Aṅkusena hi (22) ti hi-saddo nipātamattam. Sesam uttānam eva.

Idāni yesam byañjanapadānam atthapadānā ca vasena Dvādasa padāni suttam ti vuttam (p. 1). Tāni padāni niddisitum Akkharam padam ti ādim āha. Tattha apariyosite pade vappo akkharam pariyāyena akkharanato asaṅcaranato, na hi vappassa pariyāyo vijjati. Atha vappo ti ken' atthena vappo? Atthasamvappanattthēna. Vappo eva hi ittharakhapatāya aparāparabhāvena pavatto padā-dibhāvena gayhamāno yathāsambandham tan tam attham vadati. Ekakkharam vā padam akkharam. Keci pana

manasā - desanā - vācīya akkharapato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tam nāma-padam, akhyāta-padam, upasagga-padam, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikaṃ satvapadānam nāma-padam. Phusati vedayati vijānāti ti evam-ādikaṃ kriyāpadānam akhyāta-padam. Kriyāvisesagahapanimittam pa iti evam-ādikaṃ upasagga-padam. Kriyāya satvassa ca sarūpavisesappakāsanahetubbhūtam evan ti evam-ādikaṃ nipāta-padam. Byañjanan (23) ti samkhepato vuttam: padābhhihitam attham byañjayati ti byañjanam. Vākyam. Tam pana atthato padasamudāyo ti dātṭhabbam. Padamattasavane pī hi adbhikāradivasena labbhamānehi padantarehi anusandhānam katvā atthasampañipatti ti vākyam eva attham byañjayati. Niruttan (23) ti ākāraḥhihitam nibbācanam niruttam. Niddeso (23) ti nibbācanavittāro niravasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro. Yadi evam, padato ākārasa ko viseso ti? Apariyosite vākye avibhajjāmāne vā tadavayavo padam, uccāraṇavasena pariyosite vākye vibhajjāmāne vā tadavayavo ākāro ti ayam etesaṃ viseso. Chatṭham vacanam chatṭhavadānam ākāro, chatṭhavadānam etassa ti ākārachatṭhavadānam (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vattabbam ākārapadam niddesapadānantaram vadantena ākārachatṭhavadānan<sup>1</sup> ti vuttam, padānupubbikam pana icchantehi, tam byañjanapadānantaram eva kātabbam. Tathā hi vakkhati (p. 9): — Aparimāpā byañjanā, aparimāpā ākāra ti byañjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byañjana-niruttiyo ca niddeso ti paṭhanti. Ettāva<sup>2</sup> byañjanam sabbam (23) ti yān' imāni akkharādiṃi niddiṭṭhāni, ettakam eva sabbam byañjanam etehi asamgahitam byañjanam nāma n'atthi ti attho.

Samkāsanā (24) ti samkhattena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyati dīpiyati ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāviyamāno atthā-

<sup>1</sup> ākāra<sup>b</sup><sup>2</sup> corrected into evam tāva.



kāro gahito. Yasmā akkharehi suyyamānehi supantānam visesādhanassa katattā padapariyosāne padatthasampatti-patti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkaseti, padehi pakāseti ti, akkharehi padehi ca ugghaṭeti ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajanā ca uttānikammaṇ ca paññatti ca vibhajanauttānikamma paññatti (24). Tattha vibhajanā ti vibhāgakarāṇam. Ubhayenāpi niddisānam āha. Idha purimanāyena eva byañjanākārehi niddisiyamāno atthākāro dassito ti datthabbam. Uttānikammam pakātakarāṇam. Pakārehi āpanam paññatti. Dvayenāpi paṇiniddisānam katheti. Etthāpi nirutti-niddesasaṅkhatēhi byañjana-padehi pakāsiyamāno atthākāro vutto, yo paṇiniddisiyati ti vuccati. Etehi (24) ti etehi eva saṅkāsānādi-vimuttassa desanāthassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭanādi-kammam. Suttatthena hi desanāya pavattiyamānena ugghaṭitāññādi-vineyyānam cittasāntānassa pabodhanakriyānibbatti. So ca suttattho saṅkāsānādi-ākāro ti. Tena vuttam: attho kammaṇ ca niddiṭṭhan ti.

Tipi (25) ti lūgavipallāsena vuttam, tayo ti vuttam hoti. Navahi padehi (25) ti navahi koṭṭhāsēhi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacanassa catusaccapakāsanato atthanāyānaṇ ca catusaccayejanavasena pavattanato sabbo pāli-attho atthanayattayasahito saṅkāsānādi-ākāravisesavutti cā ti.

Idāni yathāniddiṭṭhe desanā-hārādike Nettipakarāṇassa padatthe saḥagahapaṭṭham gāṇanavasena paricchinḍitvā dassento Atthassā ti ādim āha. Tattha catubbisā (26) ti soḷasa hārā cha byañjanapadāni dve kammanāyā ti evam catubbisā. Ubhayam (26) ti cha atthapadāni tayo atthanāyā ti idam navavidham yathāvuttam catubbisaviḍḍhā cā ti etam ubhayam. Saṅkalayitvā (26) ti saṃpiṇḍitvā. Saṃkhepayato ti pi pāṭho, ekato karontassā ti attho. Ettikā (26) ti etappamānā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evam tettiṃsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā pāṭhaman ti nayehi pāṭhamam hārā saṃvappetabbā ti hāra-



nayānaṃ saṃvaṇṇanākkamo dassito. Svāyaṃ hāranayānaṃ desanākkamen' eva siddho. Evaṃ siddhe sati cāyaṃ ārambho imaṃ atthaṃ dīpeti: Sabbe pīme hārā nayā ca iminā dassitakkamen' eva sutte saṃvaṇṇanāvasena yojetabbā, na uppaṭṭipāṭiyā ti. Kip paṇ' ettha kārāṇaṃ, yad ete hārā nayā ca iminā 'va kamena desitā ti? Yadi pi nāyaṃ anoyogo na katthaci anukkame nivisati, api ca dhammadeśanāya nissayaaphalatadupāyasaṃrabhūtanāṃ assāḍādināṃ vibhāvana-sabhāvatthā pakatīyā sabbasuttānurūpā ti suviññeyyabhāvato paresaṃ ca saṃvaṇṇanā viśeśānaṃ Vicaya-hārādināṃ paṭiṭṭhābhāvato paṭhamāṃ Desanā-hāro dassito . . .

Evaṃ hārādayo sukhagahanaṭṭhaṃ gāthābandhavasena sarūpato niddisitivā idāni tesu hāre tāva paṭiniddesavasena vibhājitum tattha katamo desanā-hāro ti ādi āradḍhaṃ.

p. 6. (fol) gt.  
rev., last line  
but only.

Evaṃ assāḍādayo udāharāvasena sarūpato dassetvā idāni tattha puggalavibhāgena desanāvibhāgaṃ dassetum Tattha Bhagavā ti ādi vuttam. Tattha ugghaṭitam ghaṭitamattaṃ uddiṭṭhamattaṃ yassa niddesa-paṭiniddesaṃ na katā. Taṃ jānāti ti ugghaṭitaññū. Uddesamattena sappabhedam savitthāramattaṃ paṭivijjhati ti attho. Ugghaṭitam vā uccalitam uṭṭhapitaṃ ti attho. Taṃ jānāti ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanābhājanam saṅkamanto viya hoti, tam esa uccalitam eva jānāti ti attho. Calitam eva vā ugghaṭitam. Sassaṭṭhādi-ākārassa hi vineyyānam āsayassa buddhāvenikā dhammadeśanā tatkhāpasahitā eva calanāya hoti. Tato paramparānurvattiya. Tatthāyaṃ ugghaṭite calitamatte yeva āsaye dhammam jānāti avabujjhati ti ugghaṭitaññū. Assa ugghaṭitaññūssa nissaraṇam deseti. Tattha ken' eva tassa atthasiddhito? Vipāñcitam vitthāritam niddiṭṭham jānāti ti vipāñcitaññū. Vipāñcitam vā maṇḍam saṅkamaṃ dhammam jānāti ti vipāñcitaññū. Tassa vipāñcitaññūssa ādinavaṃ nissaraṇaṃ ca deseti. Natasaṅkhepavitthārāya desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddesena atthaṃ pāpetabbo ti neyyo. Mudiṇḍriyatāya

p. 7. (fol) ge,  
rev., third  
line).

vā paṭilomagahapato netabbo anunetabbo neyyo. Tassa neyyassa assādaṃ ādinavaṃ nissarapaṇ ca deseti anava-sesetvā 'va desanena tassa atthasiddhito. Tatthayaṃ pāli (P. P. p. 41): — *Katamo ca puggalo ugghaṭṭitaṇṇū?*

*Yassa puggalassa saha udāhaṭṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo ugghaṭṭitaṇṇū.*

*Katamo ca puggalo vipaṇcititaṇṇū?*

*Yassa puggalassa saṃkhiṭṭena bhāsitaṃ vitthārena attho vibhajiyamāṇo dhammābhisamayo hoti, ayaṃ vuccati puggalo vipaṇcititaṇṇū.*

*Katamo ca puggalo neyyo?*

*Yassa puggalassa udilesato paripucchato yonisomanasi-karoto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo neyyo ti.*

Padaparamo paṇ' ettha Nettiyaṃ paṭivedhassa abhā-janan ti na gahito ti daṭṭhabbāṃ.

P. B. (fol.  
gap, rev.,  
last line).

Evam paṭipadāribhāgena vineyyapuggalavibhāgaṃ das-setvā idāni taṃ nāpavibhāgena dassento<sup>\*</sup> yasmā Bhaga-vato desanā yāva-d-eva veneyyavinayanatthā vimayaṃ ca nesam sutamayādinam tissannam paṇṇānam anukkamena nibbattanam yathā Bhagavato desanāya pavattibhāvavibhā-vanaṃ ca hāra-nayabyāpāro, tasmā imassa hārassa samuṭ-ṭhitappakāram tava pucchitvā yena puggalavibhāgadassa-nena desanābhājanam vibhajitvā tattha desanāyaṃ desanā-hāram nīyojetukāmo taṃ dassetuṃ Svāyaṃ hāro kattha samuṭṭhito<sup>\*</sup> ti ādim āha . . . Tatthā ti tasmim yathā-bhūte yathāpariyutte dhamme. Vimaṃsā ti pāliya pāli-atthassa ca vimamsanapaṇṇā. Sesam tassā eva vavacanam. Sā hi yathāvuttavimamsane saṃkocaṃ anāpajjitvā ussa-hanavasena ussāhanā, tulānavasena tulānā, upaparik-khanavasena upaparikkhā ti ca vuttā. Atha vā vimam-sati ti vimamsā. Sā padapadatthavicāraṇā paṇṇā. Ussā-hanā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasādhikā paṇṇā. Tulānā ti padena padantaram desanāya vā desanānantaram tulayitvā saṃsandetvā gaba-

<sup>\*</sup> dassanto.

<sup>\*</sup> The text has sambhavati.

napañña. Upaparikkha ti mahāpadese otāretvā pāliya pāliyatthassa upaparikkhanapañña. Attāhitam parāhitam ca ākaṅkhañhehi suyyati ti sutam. Kālavacaniicchāya abhāvato yathā duddhan ti. Kiṃ pana taṃ ti? Adhikārato sāmattiyato vā pariyattidhammo ti viññāyati. Atha vā savaṇam sutam sotadvārānusārena pariyattidhammassa upadhāraṇam ti attho. Suteṇa hetunā nibbattā sutamayi. Pakārena jānāti ti pañña. Yā vimamsā ayaṃ sutamayi-pañña ti paccekam viyojetabbam. Tathā ti yathā sutamayi-pañña vimamsādipariyāyavati vimamsādivibhāgavati ca, tathā cintāmayi cā ti attho. Yathā vā sutamayi oramattikā anavatthitā ca, evaṃ cintāmayi cā ti dasseti . . . Imāsu dvīsu paññāsū ti pi paṭhanti . . . Kathaṃ tattha pañña bhāvanāmayi ti? Bhāvaanāmayam eva hi taṃ āpam, paṭhamam nibbānadassanato pana dassanam ti vuttam ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekha sekhadhammā bhāvanābhūmi. Idāni ima tisso pañña pariyāyantarena dassetum Parato ghosā ti ādi vuttam. Tattha parato ti na attato aññato, Satthuto sāvakato vā ti attho. Ghosā ti tesam desanūghosato desanāpaccayā ti attho. Atha vā parato ghosā etassā ti parato ghosā yā pañña. Sā sutamayi ti yojetabbam.

Evam desanā-paṭipadā-āgavibhāgehi desanābhājanam vineyyattayam vibhājītvā idāni tattha pavattitāya Bhagavato dhammadesanāya desanā-hāram niddhāretvā yojetum Sāyam dhammadesanā ti ādi āradham.

Tattha ti tassam catusaccadhammadesanāyam. Aparimāṇā padā, aparimāṇā akkharā ti uppaṭipāṭivacanam yebluyyena padasaṅgahitāni akkharāni ti dassanattam. Padā akkharā byañjanā ti liṅgavipallāso kato ti dāṭṭhabbam. Atthassā ti catusaccasaṅkhātassa atthassa.

Evam akkharehi saṅkāsati ti ādinā channam byañjana-padanam byāpāram dassetvā idāni atthapadānam byāpāram dassetum So 'yam dhammayinayo ti ādi vuttam. Tattha silādidhammo eva pariyatti-atthabhūto vinayanato



dhammavinayo. Ugghaṭṭiyanto ti uddisiyamāno. Tenā ti ugghaṭṭitaññūvinayena. Vipañceiyanto ti niddisiyamāno. Vitthāriyanto ti paṇiniddisiyamāno.

p. 10. (fol. gha, rev., third line fr. bottom). Idam vuccati Tathāgatapadam iti pi ti ādisu idam sikkhattayasaṅgaham sāsanaabrahmacariyam Tathāgatagan-dhaḥatthino paṭipattidesanāgamanehi kilesagahaṇam otta-ritvā gatamaggo ti pi tena gocarabbhāvanāsevanāhi nisevi-tam bhajītan ti pi tassa mahāvajirāññasabbaññutañña-dantehi ārañjītam tebhūmakadhammānam ārañjanatthānan ti pi vuccati ti attho. Ato e'tan ti yato Tathāgatapa-dādibhāvena vuccati. Ato anen' eva kāraṇena Brahmuno sabbasattuttamassa Bhagavato brahmanam vā sabbasettham carīyan ti paññāyati.

p. 10. (fol. gha, rev., second line). Anupādā-parimibbānatthatāya Bhagavato desanāya yāva-d-eva ariyamaggasampāpanattho desanā-hāro ti dassetum Kesam ayaṃ dhammadesanā ti pucchitvā Yoginan ti āha. Catusaccakammaṭṭhanabbhāvanāya yuttapayuttā ti yogino. Te hi imam desanā-hāram payojenti ti.

p. 10. (fol. gha, rev., sixth line). Nava suttante ti suttageyyādike nava sutte.

p. 10. (fol. gha, rev., first line but one). Yathā kiṃ bhavē ti yena pakāreṇa so vicayo pavatte-tabbo, tam pakarajātam kiṃ bhavē kiṃ disaṃ bhaveyya ti attho. Yathā kiṃ bhaveyyā ti pi pātho.

p. 14. (fol. gha, rev., first line). Ayaṃ pañho anusandhiṃ pucchati ti anantaraga-thāyaṃ (S. N. v. 1036) sotānam pariyaṭṭhanānussayappa-hānakiṇṇena saddhiṃ sati paññā ca vuttā. Tam sutvā tappahāne paññā-satisu tiṭṭhantisu tāsam sanissayena nā-marūpeṇa bhavitabbam. Tathā ca sativattam vattati eva-  
Kattha nu kho imāsam sanissayānam paññā-satinam ase-sanirodho ti? Iminā adhippāyena ayaṃ pucchā katā ti āha: ayaṃ pañho | pa | dhātun ti.

p. 14. (f. gha, rev., third l. fr. bott.). Avijjāvasesā ti dassanamaggena pahīnāvasesā avijjā ti attho. Ayañ ca sesa-saddo kāmacchando byāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evaṃ  
ete pi dhammā apāyagamaniyasabhāvā paṭhamamaggena  
pahiyanti evā ti. Avijjā niravasesā ti pi paṭho. Etthāpi  
yathāvuttesu kāmaccchandātipadesu pi niravasesasaddo yo-  
jetabbo. Sāvasesam hi purimamaggadvayena kāmaccchan-  
dādayo pahiyanti, itarehi pana niravasesan ti. Te-dhātuke  
imāni dasa samyojanāni ti ettha te-dhātuke ti samyo-  
jananam visayadassanam, tattha hi tāni samyojanavasena  
pavattanti.

Idam khaye-nāṇan ti yena nāṇena hetubhūtena 'khinā <sup>p. 15. (fol. ghāṭ, obv., third line).</sup>  
me jāti' ti attano jātiyā khinabbhavam jānāti, idam evaṃ  
paccavekkhagassā nimittabhūtam arahattaphalañāṇam kha-  
ye-nāṇam nāma. 'Nāparam itthattāyā ti pajānāti' ti  
etthāpi yan ti ānetabbaṃ. Yam nāparam itthattāyā ti  
pajānāti, idam anuppāde-nāṇan ti. Idhāpi pubbe vutta-  
nayan' eva arahattaphalañāṇavasena attho yojetabbo.  
Atthasāliniyam pana khaye-nāṇam kilesakkhayakare-ariya-  
magge-nāṇan ti vuttam (cf. Asl. p. 409). Anuppāde-nā-  
ṇam paṭisandhivasena anuppādabhūte tam tam magga-  
vājjhakilesānam anuppādapariyosāne uppaṇne ariyaphale-  
ñāṇan ti vuttam. Idha pana ubhayam pi arahattañāṇa-  
vasen' eva vibhattam.

Sā pajānanatthēna paññā ti yā pubbe sotānam pi- <sup>p. 16. (fol. ghāṭ, rev., second line).</sup>  
dhānakiccā vuttā paññā, sā pajānanasabhāvena paññā,  
itarā pana yathādittam yathāgahitam ārammaṇam api-  
lāpanatthēna ogāhanatthēna sati ti. Evaṃ paññā c'eva  
sati cā ti padassa attam vivaritvā nāmarūpan ti pa-  
dassa attam vivaranto tattha Ye pañcupādānakkhandhā,  
idam nāmarūpan ti āha.

Yā imesu catūsu indriyesū ti imesu sati-ādisu ca- <sup>p. 16. (fol. ghāṭ, obv., first line).</sup>  
tūsu indriyesu nissaya-paccayatāya adhiṭṭhānabhūtesu tam  
sahajāta eva yā saddahanā. Imehi catūhi indriyehi  
ti pi pāji. Tassā imehi catūhi indriyehi sampayuttā ti  
vacanaseso.

p. 16. (fol.  
gbā), obv.,  
fourth line).

Idam pabānan ti vikkhambhanapabānasādhako sam-  
ādhi pabānan ti vutto, pajahati etenā ti katvā. Padhā-  
nan ti pi pātho, aggo ti attho.

p. 16. (fol.  
gbā), obv.,  
fourth line  
in bottom).

To (saṅkhārā) hi yāva bhāvanānibbatti, tāva ekarasena  
sarapato samkappetabbato ca sarasaṅkappā ti vuttā.

p. 16. (fol. 15a,  
obv., second  
line).

Na kevalam catuttha-iddhipāde eva samādhi ānāpānū-  
lako, atha kho sabbo pi ti dassetaṃ Sabbo samādhi  
ānāpānūlako ānāpūbbhaṅgamo ānānūparivatti ti  
vuttaṃ. Yadi evaṃ, kasmā? So eva vimamsāsamādhi ti  
vutto ti vimamsaṃ jeṭṭhakaṃ katvā pavattitattā ti vutto  
vāyam attho. Tattha pubbhāgapaññāya ānāpānūlako  
adhigamapaññāya ānāpūbbhaṅgamo, paccavekkhaṇapaññāya  
ānānūparivatti. Atha vā pubbhāgapaññāya ānāpānū-  
lako upacārapaññāya ānāpūbbhaṅgamo, appanāpaññāya  
ānānūparivatti, upacārapaññāya vā ānāpānūlako appanā-  
paññāya ānāpūbbhaṅgamo abhiññāpaññāya ānānūparivatti  
ti veditabbam.

Yathā pure ti yathā samādhissa pubbenivāsānussati-  
ānānūparivattibhāvena pure pubbe attitāsu jātisu asaṃ-  
kheyyesu pi samvattavivattesu attano paresaṃ ca khaṇ-  
dhaṃ khandhapaṭibandhaṃ ca duppaṭivijjhaṃ nāma n'atthi,  
tathā pacchā samādhissa anāgatāsu saññānūparivatti-  
bhāvena anāgatāsu jātisu asaṃkheyyesu pi samvattavi-  
vattesu attano paresaṃ ca khaṇdhaṃ khandhupanibandhaṃ  
ca duppaṭivijjhaṃ nāma n'atthi ti attho. Yathā pacchā  
ti yathā samādhissa cetopariyāññānūparivattibhāvena anā-  
gatesu sattasu divasesu parasattānaṃ cittaṃ duppaṭi-  
vijjhaṃ nāma n'atthi, tathā pure attitesu sattasu divasesu  
parasattānaṃ cittaṃ duppaṭivijjhaṃ nāma n'atthi ti attho.  
Yathā divā ti yathā divasabhāge suriyalokena andhakā-  
rassa vidhamitattā cakkhumantānaṃ sattānaṃ āpāthaga-  
tā cakkhuvinnēyyaṃ rūpaṃ suvinnēyyaṃ, tathā rattin  
ti tathā rattibhāge caturāṅgasamānāgate pi andhakāre  
vattamāne samādhissa dibbacakkhūññānūparivattitāya  
duppaṭivijjhaṃ rūpāyatanāṃ nāma n'atthi. Yathā ratti  
tathā divā ti yathā ca rattiyaṃ tathā divā pi atisukhu-



mam kenaci tirohitam yañ ca atidūre, tam sabbam dup-  
paṭivijjham nāma n'atthi. Yathā ca rūpāyatane vuttam,  
tathā samādhissa dibbasotaññānuparivattitāya saddāya-  
tane ca netabbam. Ten'evāha: Iti vivaṭena cetasā ti ādi.

Sekhasekhavipassanāpubbaṅgamapahānayogenā <sup>p. 17, (fol. 2,  
obv., fifth  
line).</sup>  
ti sekhe asekho vipassanāpubbaṅgamapahānena ca puccha-  
nayogena pucchāvidhiṇā ti attho.

Bhagavato ca nepakkam ukkamsapāramipattam anāya- <sup>p. 12, (fol. 12,  
obv., last  
line).</sup>  
raññāpādapassanena dipetabban ti anāvaranāññānam tīva  
kammadvārabhedehi vibhajitvā sekhasekhatipadam das-  
setum Bhagavato sabbam kāyakammam ti ādi vuttam.  
Tena sabbattha appaṭihataññāpādapassanena Tathāgatassa  
sekhasekhatipattidesanā kosallam eva vibhāveti.

Tatr' idam opammasamsandanam: — Puriso viyā sabba- <sup>p. 18, (fol. 16,  
rev., third  
line from  
bottom).</sup>  
loko tārarakurūpāni viyā cha ārammaṇāni. Tassa purisassa  
tārarakurūpānam dassanam viyā lokassa cakkhuvūññāpādihi  
yathāraham chaḥārammaṇapajānanam. Tassa purisassa tāra-  
karūpāni passantassāpi 'ettakāni satāni ettakāni sahasāni'  
ti ādinā gaṇanasāṅketena jānanam viyā lokassa rūpādi-  
ārammasam, kathañci jānantassāpi aniccādi-lakkhaṇatta-  
yānavabodho ti. Sesam pākātam eva.

Dhammānam salakkhaṇe-ññānam ti rūpārūpadham- <sup>p. 20, (fol. 14,  
obv., first  
line).</sup>  
mānam kakkhaḷaphusanādi-salakkhaṇe-ññānam. Tam pana  
yaṁ sabbam neyyahetu-hetuphalabhedato duvidham eva  
hoti, tasmā dhammapaṭisambhidā atthapaṭisambhidā ca ti  
niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo. <sup>p. 20, (fol. 14,  
obv., last  
line).</sup>  
Dhammakusalo ti paccayadhammesu kusalo. Pāli-attha-  
pāli-dhammā vā atthadhammā. Kalyāṇatākusalo ti  
yuttatākusalo, catunayakovidho ti attho, desanā-yuttikusalo  
vā. Phalatākusalo ti khipāsavaphalakusalo. Āyakusalo  
ti ādisu āyo ti vadḍhi. Sā anattahānito atthupattito  
ca duvidhā. Apāyo ti avadḍhi. Sā pi atthahānito

anattappattito ca duvidhā. Upāyo hi sattānaṃ accāyike kicce vā bhaye vā uppanne tattha tikicchanasamattap tñanuppattikāraṇaṃ. Tassa kusalo ti attho. Khipāsavo hi sabbaso avijjāya pahinattā paññāvepullapatto etesu ayādisu kusalo ti. Evaṃ asekhassa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato<sup>1</sup> ti āha.

p.20. (fol. 1v, rev., fourth line from bottom). Idāni yathāniditthāṃ sekhāsekhapaṭipadaṃ nigamanāto Imā dve cariyā ti ādim āha.

p.21. (fol. 1v, obv., third line from bottom). Tattha āhacca vacanaṃ ti Bhagavato tñanakāraṇāni āhacca abhihantvā pavattavacanāṃ, sammāsambuddheṇa sāmāṃ desitasuttan ti attho. Anusandhivacanaṃ ti sāvaka bhāsitaṃ. Tam hi Bhagavato vacanaṃ anusandhetvā pavattanato anusandhivacanaṃ ti vuttan ti. Nitatthan ti yathārutavasena ātābhatthāṃ. Neyyatthan ti middhāretvā gaheṭabbatthāṃ. Samkilesabbhāgiyaṃ ti ādinaṃ attho paṭṭhānavārappanāyaṃ avibhavissati (cf. p. 128 sq.). Yasmā pana Bhagavato desanā soḷasavidhe sāsana paṭṭhāne ekaṃ bhāgaṃ abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

p.21. (fol. 1v, rev., last line but one). Yasmā panāyaṃ yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hāraṃ vibhajanto tassa lakkaṇaṃ taya upadisitūṃ Cattāro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādayo mahanto apadisitvā vuttāni mahākāraṇāni ti attho. Atha vā mahāpadesā ti mahā-okāsa, mahantāni dhammassa paṭiṭṭhānāni ti vuttāni hoti. Tatrāyaṃ vacanatto. Apadissati ti apadeso. Buddho apadeso etassa ti buddhāpadeso. Esa nayo sesesu pi.

p.21. (fol. 1v, obv., 8th line). Tāni padabyañjanāni ti kenaci ābhatasuttassa padāni byañjanāni ca. Atthapadāni c'eva byañjanapadāni

<sup>1</sup> sampannāgato.

cā ti attho. Samvappakena vā samvappanāvasena āhari-  
yamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanam ekagāthamattam pi <sup>p. 22. (fol. 2e, obv., third line from bottom).</sup>  
saccavinimuttam n'attā, tasmā Sutte ti padassa attham  
dassetum Catūsu ariyasaccesū ti vuttam. Aṭṭhakathāyam  
pana tñi piṭakāni Suttam ti vuttam. Tam iminā Netti-  
vacanena aññadatthu samsandati c'eva sameti cā ti  
datṭhabbam, yāva-d-eva anupādā-parinibbānatthā Bhaga-  
vato desanā.

Idāni yadattham idha cattāro mahāpadosā-abhata, tam <sup>p. 22. (l. 2nd, obv., last line).</sup>  
dassetum Catūhi mahāpadesehi ti ādi vuttam.

Idāni tam yuttiniddhāraṇam dassetum Pañham pucchi-  
tenā ti ādi āradḍham. <sup>p. 22. (fol. 2nd, rev., fourth line).</sup>

Tattha icchanti tāya ārammaṇāni ti icchā, taṇhāyan- <sup>p. 24. (fol. 2nd, rev., third line from bottom).</sup>  
atthena taṇhā, piṭajanānato daruddhāraṇato ca visapi-  
tam sallam viyā ti sallam, santāpanatthena dhūpāyanā,  
ākaddhanatthena siṅghasotā saritā viyā ti saritā, allaṭ-  
thena vā saritā.

*Sarītāni sinehitāni ca somanassāni bhavanti jantuno ti*  
(Dhp. v. 341 a)

hi vuttam. Allāni c'eva siniddhāni cā ti ayam h'ettha  
attho. Visattikā ti visatā ti visattikā, visaṭā ti vi-  
sattikā, visālā ti visattikā, visakkati ti visattikā, visam-  
vādikā ti visattikā, visamharati ti visattikā, visamulā ti  
visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā,  
visatā vā pana sā taṇhā rūpe sadde gundhe rase phoṭṭhabbe  
dhamme kule gape visatā vitthatā ti visattikā. Sineha-  
vasena sineho, nānāgatissu kilamathuppādanena kila-  
matho, paliveṭhanatthena<sup>1</sup> latā viyā ti latā.

*Latā ubbhijja tiṭṭhati ti* (Dhp. v. 340 b)

hi vuttam. Maman ti maññanavasena maññanā, dura-  
gatam pi ākaḍḍhivā bandhanatthena bandho, āsisanaṭ-  
thena āsā, ārammaṇarasam pātukāmatāvasena pipāsā,  
abhinandanatthena abhinandanā.

<sup>1</sup> c'evadhanatthena; from icchanti to vuttam cf. Asl. p. 363 sqq.



p. 25. (fol. 54b, obv., third line). Yavatikā ñāṇassa bhūmi ti samvappantassa ācariyassa yaṃ ñāṇaṃ paṭibhānaṃ, tassa yattako visayo.

p. 26. (fol. 55b, rev., third line). Nimittānusāri ti saṅkhāranimittānusāri, tena ten' evā ti niccādisu yaṃ yaṃ pahinaṃ, tena ten' eva nimittena.

p. 27. (fol. 56a, obv., third line from bottom). Tattha yasmā idaṃ imassa padaṭṭhānaṃ idaṃ imassa padaṭṭhānaṃ ti tesam tesam dhammānaṃ padaṭṭhānabhūta-dhammavibhāvanalakḥhaṇo padaṭṭhāno-bhūro, tasmā pavattiyā mulabhūtaṃ avijjāṃ ādip katvā sabhavadhammānaṃ padaṭṭhānaṃ āsannakāraṇaṃ niddharento avijjāya sabhāvaṃ niddisati: sabbadhammayāthāva-asampativedhulakḥhaṇā avijjā ti. Tass' attho: — Sabbesaṃ dhammānaṃ aviparitasabbhāvo na sampatīvijjhiyati etena ti sabbadhammayāthāva-asampativedho. So lakḥhaṇaṃ etissā ti sā tathā vuttā. Etena dhammasabbhāvapaṭicchādanalakḥhaṇā avijjā ti vuttaṃ hoti. Atha vā sammāpativedho sampativedho, tassa paṭipakkho asampativedho. Kattha pana so sampativedhassa paṭipakkho ti? āha: sabbam | pa | lakḥhaṇā ti.

p. 28. (fol. 56c, rev., fourth line from bottom). Tesu anulomato paṭiccasamuppādo yathādassito sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo ti vutto, paṭilomato pana paṭiccasamuppādo Yo avijjāya treva asesavirāganirodhā ti ādina paṭiyam vutto, taṃ sandhāya vitarāga-vitadosa-vitāmaḥa-ariyadhammehi hātabbo ti vuttaṃ.

p. 31. (fol. 59c, last line but one). Tattha kiccato ti paṭhavi-ādinaṃ phassādinaṃ ca rūpārūpadhammānaṃ sandhārakasaṅghaṭṭanādi-kiccato tesam tesam vā paccayadhammānaṃ taṃ taṃ paccayuppannadhammassa paccayabhāvasaṅkhātakiccato, lakḥhaṇato ti kakkhaphusaṇādi-sabhāvato, sāmānūato ti ruppana-namanādito aniccātādito khandhāyatanādito ca. cutupapātato ti saṅkhatadhammānaṃ bhaṅgato uppādato ca, samānanīrodbhato samānuppādato ca ti attho. Ettha ca saḥcarāṇaṃ samānaḥetutā samānaphalatā samānabhūmitā samānavisayatā samānārammaṇatā ti evam-ādayo pi ca saddena saṃgahitā ti daṭṭhabbaṃ.

Nāmaso ti paṭhavi phasso khandhā dhātu Tisso Phusso p. 32, (fol. 22, rev., last line but one).  
 ti<sup>1</sup> evam-ādināma viśesena ānāṃ pavattati, ayaṃ sabhāva-  
 nirutti nāma. Paṭhavi ti hi evam-ādikāṃ saddaṃ gahetvā  
 tato paraṃ saṅketadvārena tadatthapaṭipatti tan taṃ  
 aniyatanūmapaññattigahana vasen<sup>2</sup> eva hoti ti.

After having paraphrased the passage beginning with p. 30, (fol. 22, rev., third line from bottom).  
 na ca paṭhavim<sup>3</sup> nissāya, the Commentary adds: — Vut-  
 taṃ h'etaṃ:

Namo te purisajāṇha namo te purisuttama  
 yassa tenūbhijānāma kiṃ tvam nissāya jhāyati ti,  
 thus pointing clearly to A. V, p. 325 sq., where this stanza  
 occurs.

Evam yathānikkhattāya desanāya padatthānavasena p. 41, (fol. 22, rev., last line but one).  
 attham niddhāretvā idāni taṃ sabhāga-visabhāgadhamma-  
 vasena āvaṭṭetukāmo tassa bhūmim dassetum Ayuñjantā-  
 nam<sup>1</sup> vā sattānam yoge yuñjantānam vā ārambho<sup>2</sup> ti ādim  
 āha. Tass<sup>3</sup> attho: — Yoge bhāvanāyam taṃ ayuñjantānam  
 vā sattānam aparipakkañāpānam vāsanābhāgena āyatim  
 pi jānanattham ayaṃ desanā ārambho<sup>3</sup> yuñjantānam vā  
 paripakkañāpānam ti.

Tatthā ti tasmim yathāvutte samathe sati.

p. 41, (fol. 22, rev., third line fr. bottom).

Evam vodānapakkaṃ nikkhipitvā tassa visabhāgadham- p. 42, (fol. 22, rev., first line).  
 mavasena sabhāgavasena cāvattanam dassetvā idāni sam-  
 kilesapakkaṃ nikkhipitvā tassa visabhāgadhammavasena  
 sabhāgavasena ca āvattanam dassetum Yathā pi mūle ti  
 gātham āha.

Idāni na kevalam niddhāriteh<sup>1</sup> eva visabhāga-sabhāga- p. 43, (fol. 22, rev., last line but one).  
 dhammehi āvattanam, atha kho paṭi-āgatehi pi tehi

<sup>1</sup> Tissa and Phussa seem to have been favourite examples,  
 cf. V. V. A. p. 349; Asl. p. 392.

<sup>2</sup> paṭhavi.

<sup>3</sup> ārambho.





Yojetabbāni<sup>1</sup> ti etena vicaya-hāra-yutti-hāra<sup>2</sup>-vibhatti-hārassa parikkammattbhānan ti dasseti.

p. 40. (fol. cliv, obv., first line).

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesam kilesabhāgiya-asekhabhāgiyabhāvehi sādharanāsādhāraṇabhāvehi vibhajitum Tattha katame dhammā sādharanā ti ādi araddham.

p. 40. (fol. cliv, obv., second line).

Sabbā sā vitarāgehi sādharanā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro — paṭhamajjhānasamāpattihi evam-ādīhi pariyāyehi sādharanā. Kusalā samāpatti pana iminā pariyāyena siyā asādhāranā. Imam pana dosam passantā keci Yam kiñci | pa | sabbā sā avitarāgehi sādharanā ti paṭhanti . . . Yathā micchattaniyatānam aniyatānañ ca sādharanā ti vuttam, evam sādharanā dhammā na sabbasattānam sādharanātāya sādharanā. Kasmā? Yasmā aññamaññam paramparam sakāpasakam visayam nātivattanti, paṇiniyatam hi tesam pavattiṭṭhānam, itarathā tathā vohāro eva na siyā ti adhippāyo . . .

p. 40. (fol. cliv, rev., first line).

Evam nānāyehi dhammavibhattim dassetvā idāni bhū-mivibhattim padattbhānavibhattiñ ca vibhajitvā dassetum Dassanabhūmi ti ādim āha.

p. 50. (fol. cliv, obv., fourth line from bottom).

Atthanippattipaṭipālanā<sup>3</sup> ti yāya icchitassa atthassa nibbattim (sic!) paṭipāleti āgāmeti, yāya vā nippaṇnam

p. 50. (fol. cliv, rev., last line).

<sup>1</sup> The subject to yojayitabbā of the text, of course, is suttāni, and the sense must be: — They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the vicaya-, yutti-, and vibhatti-hāra, and according to phala, sila, and brahmacariya, and in this manner these (same) four Suttas are to be united.

<sup>2</sup> hārā. <sup>3</sup> All MSS. have nippatti (= skr. nispatti), none has nibbatti (= skr. nirvṛtti). Both words have about the same meaning, but, since in Sinhalese MSS. nibbatti is always or nearly always written with bb, not with pp, as often occurs in Burmese MSS., I have preferred nippatti (in Childers s. v. nipphatti, which, however, is seldom

attham paṭipāleti rakkhati, ayam abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāma ti attho. Tam atthā-nippattim sattasaṅkhāravasena vibhājitsvā dassento Piyam vā nātin ti ādim āha. Tattha dhamman ti rūpādi-ālam-bapadhammaṃ.

p. 54. (fol. chāḍ, rev., fourth line fr. bottom). Yathā ca buddhānussatīyaṃ vuttan ti yathā buddhānussatī-niddese\* Iti pi, and so on.

p. 57. (fol. chāḍ, rev., third line). Idam vuttam hoti: — Yā desanā-hārādayo viya assā-dadi-padatthavisesaniddhāraṇaṃ akatvā Bhagavato sūbhā-vikadhammakathāya desanā. Yā tassā paññāpanā, ayam paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathādhīpetam attham nikkhipatī ti nikkhepo, tassa cāyaṃ hāro dukkhādi-saṅkhāte bhāge pakārehi āpeti, asaṅkarato vā ṭhapeti, tasmā nikkhepa-paññatti ti vutto.

p. 59. (fol. chāḍ, rev., third line). Āhaṇanāpaññatti ti niharapapaññatti. Āsāṭikānaṃ ti gunnaṃ vaṇesu nilamakkhikāhi ṭhapita-aṇḍakā āsāṭikā nāma. Ettha yassa uppannā tassa sattassa anayabyasana-hetutāya āsāṭikā viyā ti āsāṭikā kilesā. Tesam āsāṭikānaṃ abhinighatapaññatti samugghātapaññatti.

p. 63. (fol. chāḍ, rev., second line). Bhabbarūpo va dissati ti vippanajjhāsayo pi mā-yāya sāṭheyyena ca paṭicchāditasabhāvo bhabbajātikam viya attānaṃ dasseti.

p. 63. (fol. 1a, rev., second line). Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādini. Ayam indriyehi otaraṇā ti asekhāya vimuttiyā niddhā-ritehi saddhādini indriyehi samvaṇṇanāya otaraṇā. Pañ-cindriyāni vijjā ti sammāsaṅkappo viya sammāditthiya upakārakattā paññakkhandhe saddhādini cattāri indriyāni vijjāya upakārakattā samgaṇṇhanavasena vuttāni.

written with pph in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of paṭipālana, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.

\* Cf. Mahāvastu I, p. 163, 11.

Dhammadhātusaṅgahitā ti atthārassa dhātūsu dham-  
madhātusaṅgahitā. p. 64. (fol. 1a,  
rev., fifth  
line).

Yadi pi pubbe vitarāgatā asekhāvimutti dassitā, tassā  
pana paṭipattidassanattam Ayam aham asmi ti anānu-  
passi ti dassanamaggo idha vutto ti imam attam dasse-  
tum Ayam aham asmi ti anānupassi' ti' ādi vuttam. p. 64. (fol. 1a,  
rev., fourth  
line from  
bottom).

Atthi ti pi na upeti ti sassato attā ca loko cā ti  
pi taṇhādīṭṭhi-upāyena' na upeti na gaṇhāti. N'atthi ti  
asassato ti. Atthi n'atthi ti ekaccam sassatam ekaccam  
asassatan ti. Nev'atthi no n'atthi ti amarāvikkhepa-  
vasena. p. 64. (fol. 1a,  
obv., second  
line from  
bottom).

No ca ārambhan' ti na tāva ārambham' sodheti  
nūtam icchitassa atthassa अपरियositattā. p. 70. (fol. 1a,  
rev., last  
line).

Suddho ārambho' ti nūtam icchitassa atthassa  
pabodhitattā sodhito ārambho' ti attho. Aññānapakkhan-  
dānam dvelhakajātānam vā hutvā pucchana-kāle pucchitā-  
nam pucchāvisayo avijaṭam mahāgahanam viya mahāduggam  
viya ca andhakāram avibhūtam hoti. Yada ca Bhagavatā  
paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi  
nijaṭam nigumbam katvā paṇhe vissajjite mahatā gan-  
dhabatthina' abhibhavitvā obhaggapadālito gahanapadeso  
viya vigatandhakāro vibhūto upaṭṭhahamāno visodhito  
nāma hoti. p. 71. (fol. 1a,  
rev., last  
line).

Saggam gameti ti saggagāminiyo. p. 72. (fol. 1a,  
obv., last  
line).

Evam paṭikūlamanasikāram dassetvā puna tattha samma-  
sanacāram pālivasen' eva dassetum Tenāha Bhagavā: —  
Yā c'eva kho panā ti ādim āha. p. 75. (fol. 1a,  
obv., last  
line).

Evam sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāram  
dassetvā idāni avijjā-vijjādinam pi vasena tam dassetum  
Avijjā ti ekattatā ti ādi vuttam. p. 75. (fol. 1a,  
rev., first  
line).

\* °passati.

\* °upāyena.

\* °ārambha



p. 76. (fol. 14, rev., first line). Yathā nagaradvāre palighasaṅkhātāya lamgiyā patitāya manussānaṃ nagarapaveso pacchijjati, evaṃ eva<sup>1</sup> yassa sakkāya nagare ayaṃ patitā tassa nibbānasampāpakam āṇapagamanam pacchijjati ti avijjālamgi nāma hoti.

p. 76. (fol. 14, rev., second line from bottom). Amiccādīnam vibhāvanavasena vebhabyā . . . uppatha-paṭipanne sindhave vidhi-āropanattham patodo viya uppathe dhāvanakūṭacittam vidhi-āropanattham vijjhati ti patodo viyā ti patodo.

p. 77. (fol. 15, obv., fourth line). Saraṇo samādhi ti akusalacittakaggatā, sabbo pi vā sāsavo samādhi. Araṇo samādhi ti sabbo kusalābyā-kato samādhi, lokuttaro eva vā. Savero samādhi ti paṭighacittesu ekaggatā. Avero samādhi ti mettāceto-vimutti. Anantaraduke pi es' eva nayo. Sāmiso samādhi ti lokiyasamādhi, so hi anatikantavattāṃsa-lokāmisa-tāya sāmiso. Nirāmiso samādhi ti lokuttaro samādhi. Sasaṅkhārasamādhi ti dukkhā-paṭipado dandhābhīṇo sukhā-paṭipado ca dandhābhīṇo, so hi sasaṅkhārena sappayogena cītena paccanikadhamme kicchena kasirena niggaheṭvā adhigantabbo. Itaro asaṅkhārasamādhi. Ekam-sabbhāvito samādhi ti sukkhavi-passakassa samādhi. Ubhayamsabbhāvito samādhi ti samathayānikassa samādhi. Ubhatobhāvitabhāvano samādhi (sic!) ti kāyasakkhino ubhatobhāgavimuttassa ca samādhi, so hi ubhayatobhāgehi ubhayatobhāvitabhāvano.

p. 77. (fol. 15, rev., first line). Āgāhapaṭipadā ti kāmānaṃ orohanapaṭipatti, kāmā-sukhānuyogo ti attho. Nijjhāmapaṭipadā ti kāmassa nijjhāpanavasena khedanavasena pavattā paṭipatti, attaki-lamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu padhānakarapakāle sītādīni asahantassa paṭipadā. Tāni na khamati ti akkhamā, sahanantassa pana tāni khamati ti khamā, uppannam kāmavitakkaṃ nādhivāseti ti ādinā nayena micchāvitakke sameti ti samā, manacchaṭṭhāni indriyāni dameti ti damā paṭipadā.

<sup>1</sup> evam.

Idāni tāva ekattavemattatāvisaye niyojetvā dassetum p. 78. (fol. 1c, rev., second line from bottom).

Evam bāhiram hetu-paccayavibhāgam dassetvā idāni p. 78. (fol. 1c, obv., last line).

Idāni yasmā kāraṇam parikkhāro ti vuttam, kāraṇa- p. 79. (fol. 1d, rev., second line from bottom).

Kasmā paṇ' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81. (fol. 1a, obv., first line).

Evam suparikammakatāya bhūmiyā nānāvappāni mutta- p. 85. (fol. 1a, obv., third line from bottom).

p. 86. (fol.  
38b, obv.,  
third line).

Tesu saññāvipallāso sabbam uda ko? Aniccādikassa viṣaya-  
yassa micchāvasena upatthitakāragahaṇamattam migapo-  
takānam tiṇapurisakesu puriso ti uppannasaññā viya.  
Cittavipallāso tato balavataro, amañi-ādike visaye mañi-  
ādī-ākāreṇa upatthahanto tathā sannitthānam viya niccā-  
dito sannitthānamattam. Ditthivipallāso pana sabbabala-  
vataro: yam yam ārammaṇam yathā yathā upatthāti,  
tathā tathā nam sassatādivasena 'idam eva saccam mogham  
aññan' ti abhinivisanto pavattati. Tattha saññāvipallāso  
cittavipallāsassa kāraṇam, cittavipallāso ditthivipallāsassa  
kāraṇam hoti.

p. 86. (fol.  
38b, rev.,  
second line).

Puna mūlakāraṇavasena vipallāse vibhajitvā dassetum  
Dve dhammā cittassa sampkilesā ti ādim āha.

p. 87. (fol. 38b,  
obv., third  
line).

. . . idāni vicaya-hārasampātam dassento yasmā desanā-  
hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallā-  
sahetubhāvena niddhāritāya tanhāya kusalādi-vibhāgapavi-  
cayamukhena vicaya-hārasampātam dassetum Tattha tanhā  
duvidhā ti ādi āradddham.

p. 87. (fol.  
38b, obv.,  
first line).

Tattha so ti adhigatacatutthajhāno yogi, tatthā ti  
tasmim catutthajhāne adhiṭṭhānabhūte.

p. 88. (fol.  
38b, obv.,  
last line).

Santato manasikaroti ti aṅgasantatāya pi āramma-  
pasantatāya pi santā ti manasikaroti. Yato yato hi ārup-  
pasamāpattim santato manasikaroti, tato tato rūpāvacara-  
jhānam avūpasantam hutvā upatthāti, ten' evāha: Tassa  
uparimam | pa | saṇṭhahati.

p. 88. (fol.  
38b, obv.,  
fourth line).

Ettāvatā paññāvimutti ti vuttassa arahattaphalassa  
samādhimukhena pubbhāgapatipadam dassetvā idāni  
arahattaphalasamādhim dassetum So samādhi ti ādi  
vuttam . . . Pubbe vuttassa ariyamaggasamādhissa phala-  
bhūto samādhi pañcaviḍhena veditabbo, idāni vuccamānehi  
pañcāhi paccakkhaṇānehi attano paccavekkhitabbākāra-  
saṅkhātēna pañcaviḍhena veditabbo.



Appagupasāsavasamādhi viya sasamkhārena sappayoge- p. 89. (fol. 136, rev., second line).  
na paccanikadhamme niggayha kilese vāretvā anadhiga-  
tattā na sasamkhāraniggayha-vārivāvaṭo ti.

Evam arahattaphalasamādhiṃ vibhāgena dassetvā idāni p. 89. (fol. 136, rev., last line but one).  
tassa pubbabhāgaṭṭipadam samādhivibhāgena dassetup  
So samādhi ti vuttam. Tattha so samādhi ti yo so ara-  
hattaphalasamādhissa pubbabhāgaṭṭipadāyaṃ vutto rūpā-  
vacaracatatthajhānasamādhi.

Idāni taṃ samādhim ārammāpavasena vibhajitvā dasse- p. 89. (fol. 136, rev., third line from bottom).  
tup Dasa kasipāyatanāni ti ādi vuttam.

Yena yena kārenā ti anabhijjhadtsu paccuppammasukha- p. 89. (fol. 136, rev., fourth line).  
tādisu ca ākāresu yena yena ākārena vutto . . .

So ariyamaggādhigamāya yuttapayutto yogi kālena p. 90. (fol. 136, rev., last line but one).  
samathaṃ samāpajjanavasena kālena vipassanaṃ sampa-  
sanavasena vadḍhayamāno animittavimokkhamukkhādi-saṅ-  
khātā tisso anupassanā brūheti . . . Tisso anupassanā-  
uparūparivisesaṃ pāpento silakkhandho samādhikkhandho  
paññakkhandho ti ete tayo khandhe vadḍhenti, yasmā pana  
tīhi khandhehi ariyo atthaṅgiko maggo saṅgahito, tasmā  
tayo khandhe bhāvayanto ariyaṃ atthaṅgikaṃ maggaṃ  
bhāvayati ti vuttam.

Idāni yesaṃ puggalānaṃ yattha-sikkhantānaṃ viśesato p. 90. (fol. 136, rev., second line).  
niyyānamukhāni yesaṃ ca kilesānaṃ paṭipakkhabhūtāni  
tīhi vimokkhamukhāni tehi saddhiṃ tāni dassetup Rāga-  
carito ti vuttam. Tattha animittavimokkhamukheṇā  
ti aniccānupassanāya, sā hi niccanimittādisamugghājanena  
animitto rāgādināṃ samucchedavimuttiyā vimokkho ti  
laddhanāmassa ariyamaggassa mukhabhāvato animittavi-  
mokkhamukhaṃ ti vuccati. Adhicittasikkhāya ti sam-  
adhiṃ.

Paññādhikassa santatisamūhakiccārammaṇādi-ghanavi- p. 90. (fol. 136, rev., last line but one).  
nibbhogena saṅkhāresu atthasamūhata pakāṭa hoti ti viśesato

anattānupassanā paññā padhānā ti āha: Suññatavimokkha-  
mukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasa-  
pabbhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tatthi'  
eva bhijjanāṃ sammāsamaḥitass' eva pākaṭaṃ hoti ti  
visesato aniccānupassanā [samādhippadhānā ti āha: Ani-  
mitta | pa | samādhikkhandho ti. Tathā silesu paripūra-  
kāriṇo khantibahulassa uppannaṃ dukkhaṃ aratīṃ ca abhi-  
bhuyya viharato saṅkhārānaṃ dukkhatā vibhūtā hoti ti  
dukkhānupassanā silappadhānā ti āha: Appaṇihita | pa |  
silakkhandho ti.

p. 91. (fol.  
fho, rev.,  
fourth line). Puna tiṇṇaṃ khandhūnaṃ samatha-vipassanābhāvaṃ  
dassetuṃ Silakkhandho ca ti ādi vuttaṃ.

p. 91. (fol.  
fho, obv.,  
second line). Ariyamaggo hi khippaṃ sakim ekacittakkhaṇe' eva  
catūsu succeṣu attanā adhigantabbaṃ adhigacchati ti na  
tassa lokiyasamāpattiyā viya vasibhāvanā kiccaṃ atthi ti  
khippādhigamo ca hoti. Pajalūtabbāni accantavimutti-  
vasena pajāhanato vimuttādhigamo ca. Lokiyehi ma-  
hantānaṃ silakkhandhādināṃ adhigamanābhāvato mahā-  
dhigamo ca, tesāṃ yeva vipulaphalānaṃ adhigamanato  
vipulādhigamo ca, attanā katābassa kassaci anavase-  
sato anavasesādhigamo ca hoti ti.

p. 91. (fol.  
fho, obv.,  
fourth line  
from  
bottom). Iti mahāthero Tasmā rakkhita-cittassā ti gūthāya-vasena  
arabattaphalavimuttimukhena vicāya-hārasampātāṃ niddi-  
santo desanākusalatāya anekehi suttapadesehi tassā pubba-  
bhāgapatipadāya bhāvanāvisesānaṃ bhāvanānisamsānāṃ ca  
vibhajānavasena nānappakārato vicāya-hāraṃ dassetvā  
idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetūṃ  
Tattha yo deseti ti ādim āha.

p. 92. (fol.  
fho, obv.,  
last line). Sace pi bhavantaragataṃ ariyasāvakābhāvaṃ ajānantāṃ pi koci evaṃ vadeyya: idaṃ kun-  
thakipillikaṃ<sup>1</sup> jivitā voropetvā sakalacakkavāḷagabbhe  
cakkavatti rajjaṃ paṭipajjāhi ti, n'eva so naṃ jivitā

<sup>1</sup> kuntakippili°

voropeyya, athāpi evaṃ vadeyyum: sace imaṃ na gha-  
tissasi, sīsaṃ te chindissāma ti, sīsaṃ evaṃsa chindeyyum,  
n'eva so taṃ ghāteyya.

Kutūhalamaṅgalena suddhim pacceyyā ti iminā  
idaṃ bhavissati ti evaṃ pavattattā kutūhalasaṅkhātena  
diṭṭha-sūta-mutamāṅgalena attano suddhivodānaṃ sadda-  
heyya.

p. 92. (fol.  
13a, rev.,  
third line  
from  
bottom).

Nanu ca yathā itthiliṅgaṃ evaṃ purisaliṅgaṃ pi Brah-  
maleke n'atthi, tasmā puriso Mahābrahmā siyū ti na  
vattabbam siyū? No na vattabbam. Kasmā? Idha puri-  
sassa tattha nibbattanato. Itthiyo hi idha jhānaṃ bhū-  
vetvā kālaṃkatvā Brahmaṃpārisajjānaṃ sahaḃyantaṃ upa-  
pajanti, na Mahābrahmaṇaṃ. Puriso pana tattha na  
uppajjati ti na vattabbo. Samāne pi tattha ubhayaliṅgā-  
bhāve purisasapṭhānā 'va tattha Brahmāno na itthisapṭhānā.  
Tasmā suvuttam etaṃ.

p. 93. (fol.  
13a, rev.,  
second line).

Thānaso ti taṃ khaṇe eva avajjanasamanantaraṃ,  
anodhisso ti odhī-abhāvato, kiñci anavasesetvā ti attho.

p. 94. (fol. 13a,  
rev., fourth  
line).

Tattha-tattha-gāmini ti tattha tath' eva nibbāne  
gāmini. Nibbānassa gamanasilā ti attho. Puna tattha-  
tattha-gāmini sabbatthagāminīnaṃ paṭipadānaṃ vibhāgaṃ  
dassetum Tayo rāsi ti ādi vuttam.

p. 95. (fol. 13a,  
rev., last  
line but  
one).

Yathā ca idaṃ nāṃaṃ cakkhadhātu-ādibhedena upā-  
diṇṇakasamkhāralokassa vasena anekadhātu-nānādhātu-  
lokaṃ pajānāti, evaṃ anupadiṇṇakasamkhāralokassa pi  
vasena taṃ pajānāti. Paccekabuddhā hi dve ca aggaṣṭi-  
vakā upādiṇṇakasamkhāralokass' eva nānattaṃ jānanti,  
taṃ pi ekadesen' eva na nippadesato, anupādiṇṇakasam-  
khāralokassa pana nānattaṃ na jānanti. Bhagavā pana  
imāya nāma dhātuyā ussannāya imassa rukkhassa khandho  
seto hoti, imassa kālo, imassa maṭṭho, imassa bahalo,  
imassa tanu taco, imāya nāma dhātuyā ussannāya imassa  
rukkhassa pattam vappasapṭhānādi-vasena evarūpaṃ nāma

p. 97. (fol. 13i,  
rev., last  
line but  
one).



hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa pupphaṃ nilaṃ hoti, pītakaṃ lohitaṃ odātaṃ sugandhaṃ duggandhaṃ, imāya nāma dhātuyā ussannāya phalaṃ khuddakaṃ mahantaṃ diḥhaṃ vaṭṭaṃ susaṇṭhānaṃ dasaṇṭhānaṃ maṭṭhaṃ pharuṣaṃ sugandhaṃ duggandhaṃ tittāṃ madhuraṃ kaṭukaṃ ambilaṃ kasāvaṃ hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṇṭako tikhīḥo hoti, atikhīḥo ujuko kuṭilo kaṇho nilo odāto hoti ti evaṃ anupādippasaṃkhārālokaṣṣāpi vasena aṇekadhātu-āśnādhātubhāvaṃ jānāti. Sabbaññubuddhānaṃ eva hi etaṃ balaṃ, na aññesaṃ.

p. 98. (fol. vi,  
obv., second  
line).

Yam lobhavasena dosavasena mohavasena ca kammaṃ karoti ti dasa akusalakammāpathakammāṃ sandhāya vadati. Taṃ hi saṃkiliṭṭhatāya kālakaṃ ti kaṇhaṃ, apāyesu nibbattāpanato kālakavipākaṃ ti kaṇhavipākaṃ. Yam saddhavasena viriyavasena kammaṃ karoti ti dasa kusalakammāpathakammāṃ. Taṃ hi asaṃkiliṭṭhattā paṇḍaraṃ ti sukkaṃ, sagge nibbattāpanato paṇḍaravipākattā sukkavipākaṃ. Yam lobhavasena dosavasena ca mohavasena saddhavasena ca kammaṃ karoti idaṃ kaṇhasukkaṃ ti vomissakakammaṃ. Kaṇhasukkavipākaṃ ti sukhadukkhavipākaṃ, miṣṣakakammaṃ hi katvā akusalavasena tiracchānāyoniyaṃ maṅgalahatthibhāvaṃ upapanno kusaleṇa pavatte sukhaṃ anubhavati, kusaleṇa rājakulo nibbatto pi akusaleṇa dukkhaṃ vediyati. Yam viriyavasena paññāvasena ca kammaṃ karoti idaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ kammakkhayaḥkaraṇaṃ ti catumaggacetanā. Taṃ hi yadi kaṇhaṃ bhavēyya, kaṇhavipākaṃ daḍēyya, yadi sukkaṃ bhavēyya, sukka-upapattipariyapannaṃ vipākaṃ daḍēyya, ubhayavipākassa pana appaḍānato akaṇha-asukkavipākaṃ ti ayam ettha attho.

p. 98. (fol. vi,  
rev., fourth  
line).

Na ca bhabbo abhinibbidhāgantun ti kilesābhisaṅkhārānaṃ abhinibbijjhanato abhinibbidhāsaṅkhātāṃ ariyamaggaṃ adhiḡantaṃ na ca bhabbo.

Tam Bhagavā na ovadati ti tam vipākāvarāpēna p. 99. (fol. 51,  
 nivutaṃ puggalaṃ Bhagavā saccapativēdhaṃ purakkhatvā<sup>1</sup> rev., fourth  
 na ovadati, vāsanatthaṃ pana tādīsānaṃ pi dhammaṃ line).  
 deseti eva Ajātasattu-ādinā<sup>2</sup> viya.

Evam kilesantarāyaṃissakaṃ kammanantarāyaṃ dassetvā p. 99. (fol. 51,  
 idāni amissakaṃ kammanantarāyaṃ dassetuṃ Imassa ca rev., last  
 puggalassā ti ādi vuttaṃ. line but  
 new).

Sabbesaṃ ti imasmiṃ phalaniddese<sup>3</sup> vuttānaṃ sabbe- p. 99. (fol. 51,  
 saṃ kammānaṃ. rev., last  
 line).

Anantaraphalaniddese vuttakammasamādānapaden<sup>4</sup> eva p. 99. (fol. 50,  
 jhānādini saṃgahetvā dassetuṃ Tathā samādinnānaṃ ubv., fourth  
 kammānaṃ ti ādi vuttaṃ. . . Tattha tathā samādinnā- line from  
 naṃ ti sukkāṃ sukkavipākāṃ paccuppannasukhaṃ āyatim bottom).  
 sukhavipākāṃ ti evam-ādīpakārehi samādinnesu kammesu  
 saṃkilesa ti paṭipakkhadhammavasena kilīṭṭhabbhāvo . . .  
 Evam saṃkilissati ti ādisu ayaṃ attho: — Iminā ākāreṇa  
 jhānādi-saṃkilissati vodāyati vuṭṭhahati ti jānanañāṇaṃ  
 Bhagavato anāvarapañāṇaṃ, na tassa āvarapaṇaṃ atthi ti.

Ekādasā ti rūpi rūpāni passati ti ādinā atthannaṃ p. 100. (fol.  
 tippaṇā ca suññata-vimokkhādināṃ vasena vuttaṃ. Attha 50, rev.,  
 ti tesu ṭhapetvā lokuttare vimokkhe attha. Sattā ti tesu second  
 eva nirodhasamāpattim ṭhapetvā satta. Tāyo ti suttanta- line).  
 pariyaṇena suññata-vimokkhādayo tāyo. Dve ti abhi-  
 dhammapariyaṇena animitta-vimokkhassāsambhavato avasesā  
 dve ettha ca paṭipāṭiyā satta appitappitakkhaṇe vikkham-  
 bhanavasena paccanīkadhammehi vimuccanato ārammaṇe  
 adhivimuccanato ca vimokkhe. Nirodhasamāpatti pana

<sup>1</sup> purikkhāvā.

<sup>2</sup> Cf. Vin. II. p. 188 sqq.; as to Sunakkhatta, see M. I. p. 68 sq.; II. p. 252 sqq.; as to Puṇṇa (Koliyaputta), called govatika, and Acela, i. e. Seniya, called kukkuravatika, see M. I. p. 387 sqq.; as to Aṅgulimāla, see M. II. p. 97 sqq.

<sup>3</sup> bala<sup>o</sup>

sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan taṃ maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayam viśeso veditabbo.

p. 100. (fol.  
28, obv.,  
second  
line).

Kukkutaṃ vuccati ajañña jigucchānamukhena tappara-matā. Kukkuṭajhāyī ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhama-dutiya-jhānāni ti vuttaṃ hoti. Yo paṭhamam dutiyam vā jhānam nibbattetvā alam ettāvata ti saṃkocaṃ āpajjati uttari na vāyamati, tassa tāni jhānāni cattari pi kukkuṭajhānāni ti vuccanti. Taṃ samaṅgino ca kukkuṭajhāyī. Tesu purimāni dve āsannabalava-paccattikattā viśesabhāgiyatābhāvato ca saṃkilesabhāvena vuttāni, itarāni pana viśesabhāgiyatābhāve pi manda-paccatthikattā vodānabhāvena vuttāni ti datṭhabbam.

p. 100. (fol.  
28, obv.,  
first line).

Viśesabhāgiyo samādhī ti paṇehi paṭhamajhānā-dihi vuṭṭhitassa saññāmanasikārānaṃ dutiya-jhānādi-pakkhandanaṃ paṇavodānaṃ bhavaṅgavutṭhānāṃ ca vuṭṭhānaṃ ti vuttaṃ. Heṭṭhimam heṭṭhimam hi paṇajhānaṃ uparimassa uparimassa padaṭṭhānaṃ hoti, tasmā vodānaṃ vuṭṭhānaṃ ti vuttaṃ.

p. 100. (fol.  
28, obv.,  
last line  
but one).

Tass' eva samādhissū ti tassa antaraphalaniddese jhānādi-pariyāyehi vuttasamādhissa. Parivārito ti parikkhāro (sic!).

p. 101. (fol.  
28, obv.,  
first line).

Tattha . . . imāya mudumajjhatikkhabhedāya anusā-saniyā, evam-dhātuko ti hinādivasena evam ajjhāsayo, evam-adhimuttiko nyañ c'assa āsayo ti imassa pugga-lassa ayam sassatucchadapakāro yathābhūtañāpānūloma-khantipakāro vā āsayo. Idam hi catubbidham āsayan ti: — Ettha sattā vasanti ti āsayo ti vuccati, imam pana Bhagavā sattānaṃ āsayam jānanto tesam dīṭṭhigatānaṃ vipassanā-ñānakammaassa kataññānānaṃ ca appavattikkhāne pi jānāti eva. Vuttaṃ pi c'etaṃ: —

Kāmaṃ sevantaṃ yeva jānāti. Ayam puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmaṃ sevantaṃ yeva jānāti. Ayam puggalo nekkhamagaruko nekkhamāsayo nekkhamādhī-



*mutto ti nekkhamam sevantaṃ yeva jānāti. Byāpādam abyāpādam thinamiddham ālokasaññaṃ sevantaṃ yeva jānāti. . . Ayaṃ puggalo thinamiddhagaruko thinamiddhāsayo thinamiddhādhimutto ti.*

Nihato Māro bodhimūle ti nihato samucchinno ki-  
 lesamāro bodhirukkhamūle . . . Yasmā pana yadā ara-  
 hattamaggena savāsanaṃ sabbe āsavā klepita, tadā Bhaga-  
 vatā sabbaññutaññaṃ adhigataṃ nāma, tasmā yaṃ  
 sabbaññutappattā ti ādi vuttaṃ. Ayaṃ tāv' ettha ācari-  
 yānaṃ samānattakathā. Paravādi panāha: dasabalaññaṃ  
 nāma pāti-ekkaṃ n'atthi, yasmā sabbaññutā pattā viditā  
 sabbadhammā ti vuttaṃ, tasmā sabbaññutaññapass' evāyaṃ  
 pabbedo ti. Taṃ na tathā datṭhabbaṃ. Aññaṃ eva hi  
 dasabalaññaṃ, aññaṃ sabbaññutaññaṃ. Dasabalaññaṃ  
 hi sakasakakieccam eva jānāti, sabbaññutaññaṃ taṃ pi  
 tato avasesaṃ pi jānāti. Dasabalaññesa hi paṭhamam  
 kāraṇākāraṇam eva jānāti, dutiyam kamma-paricchedam  
 eva, tatiyam dhiṭṭunānāttakaraṇam eva, catuttham ajjhā-  
 sayādhimuttim eva, pañcamam kamma-vipākantaram eva,  
 chaṭṭham jhānādhi saddhim tesam saṃkilesādim eva,  
 sattamaṃ indriyānaṃ tikkhamudubbhavam eva, aṭṭhamam  
 pubbenivutṭhakhandhasantatim eva, navamaṃ sattānaṃ  
 cutupapātam eva, dasamaṃ saccaparicchedakam eva.  
 Sabbaññutaññaṃ pana etehi jānitaḥḥaṃ ca tato uttariṃ  
 ca pajānāti. Etesaṃ pana kieccam sabbam na karoti, taṃ  
 hi jhānaṃ hutvā appetum na sakkoti, iddhi hutvā vikubbi-  
 tum na sakkoti, maggo hutvā kilese khepetum na sakkoti.  
 Api ca paravādi evaṃ pucchitabbo: — Dasabalaññaṃ  
 etaṃ savitakka-savicāraṃ avitakka-avicāramattaṃ avitak-  
 ka-avicāraṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ  
 lokiyaṃ lokuttaraṃ ti? Jānanto paṭipāṭiyā satta savitakka-  
 savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni  
 ti. Āsavakkhayaññaṃ siyā savitakkasavicāraṃ siyā avi-  
 takka-avicāramattaṃ siyā avitakkāvicāraṃ ti? Tathā paṭi-  
 pāṭiyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne  
 ekaṃ lokuttaraṃ ti vakkhati. Sabbaññutaññaṃ pana

p. 100. (fol.  
 100a, obv.,  
 first line).

savitakka-savicāram eva kāmāvacaram eva lokiyam evā ti  
niṭṭham etiha gantabbaṃ.

p. 103. (fol.  
13b, obv.,  
second line). Bhagavā sati-arakkhena cetasā samannāgato, sabba  
duggatiyo jahati ti attho, suttamhi vuttam: satiṃ cittaṃ  
rakkhitabban ti desanānusandhidassanaṃ<sup>1</sup>.

p. 103. (fol.  
13b, rev.,  
last line  
but one). Paṭipakkhenā ti Arakkhitena cittaṃ ti gāthāya  
(cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre  
middiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 103. (fol. 13a,  
obv., last  
line but  
one). Tattha yaṃ saccāgamanan ti yaṃ saccato aviparītato  
visayassa āgamanam adhiḡamo ti attho. Yaṃ paccāgamanan  
ti pi pāṭho. Tassa yaṃ paṭipaṭivisayassa āgamanam, tau  
taṃ visayādhiḡamo ti attho.

p. 110. (fol.  
1au, obv.,  
fourth line). Kāmasukhallikānuyogaṃ ti kamasukhassa alliya-  
nāyogaṃ kāmesu pāṭabyatam.

p. 110. (fol.  
1au, rev.,  
fifth line). Ugghātanigghātan ti uccāvacabbhāvam.

p. 110. (f. 1au,  
rev., fourth l.  
fr. bottom). Roganigghātakan ti rogadhūpasamanam.

p. 111. (fol.  
1am, obv.,  
fourth line). Ayam vuccati visativatthukā sakkāyaditṭhi ti  
ayam pañcasu upādānakkhandhesu ek'ekasmiṃ catunnam  
catunnam gāhānam vasena visativatthukā sati vijjāmāne  
khandhapañcakasankhāte kāye sati vā vijjamaṇā tattha  
ditṭhi ti sakkāyaditṭhi.

p. 111. (fol.  
1am, obv.,  
fifth line). Lokuttarasammāditṭhi ti paṭhamamagge sammā-  
ditṭhi. Anvāyikā ti sammāditṭhiyā anugāmino. Yada  
sammāditṭhi sakkāyaditṭhiyā pajananavasena pavattā, tadā  
tassā anugunabbhāvena pavattamānakā ti attho.

<sup>1</sup> I was unable to trace the Sutta in which these words occur. Does this Sutta begin with Sati-arakkhena cetasā?

Tattha ime vuccanti ucchedavādino ti ime rū-  
pādike pañcakkhandhe attato upagacchanta rūpādinaṃ  
aniccabhāvato ucchijjati attā vinassati parammarapā ti  
evam abhinivisanato ucchedavādino ti vuccanti. Ime  
vuccanti sassatavādino ti ime rūpavantaṃ vā attānaṃ  
ti ādina rūpādivinimutto attā aūḥo koci vibhatto ti upa-  
gacchanta so nicco dhuvo sassato ti abhinivisanato sassa-  
tavādino ti vuccanti.

p. 111. (fol.  
top, obv.,  
last line).

Vitthārato dvāsatthi ditthigatāni ti uccheda-sassa-  
tadassanaṃ vitthārena Brahmajāle āgatāni dvāsatthi ditthi-  
gatāni (cf. D. I. p. 12 sqq.).<sup>1</sup>

p. 112. (fol.  
top, rev.,  
fourth line).

Tecattāṇisaṃ bodhipakkhiyā dhammā ti anicca-  
saññā dukkhasaññā anattasaññā pahāsaññā virāgasaññā  
nirodhasaññā, cattāro satipatthānā | pa<sup>2</sup> | ariyo atthaṅgiko  
maggo ti ete tecattāṇisaṃ bodhipakkhiyā dhammā. Evam  
vipassanāvasena paṭipakkham dassetvā puna samathavasena  
dassetum Attha vimokkhā dasa ca kasipāyatanāni ti vuttaṃ.

p. 112. (fol.  
top, rev.,  
fifth line).

Anādi anidhanappavattana ti purimāya koṭiyā abhā-  
vato anādi, asati paṭipakkhādhigame santānavasena anu-  
pacchedena pavattanato anidhanappavattanaṃ.

p. 112. (fol.  
top, rev.,  
last line but  
one).

Tattha ditthivicarito ti ādina vodānapakkham dasseti.

p. 112. (f. 55),  
obv., third l.  
(cf. bottom).

Catukkamaggaṃ ti paṭipadā-catukkam, paṭipadā hi  
maggo ti. Atha vā catukkamaggaṃ ti nandiyāvattassa  
catuddisāsaṃkhātāṃ maggaṃ, tā pana catasso disālocana-  
naye āgamissanti. Kim atthaṃ puna catukkamaggaṃ

p. 112. (fol.  
55), rev.,  
fourth line  
from  
bottom).

<sup>1</sup> For a summary of these sixty-two heresies, see S.B.E. vol. XXXVI, p. XXIII sqq.

<sup>2</sup> These are the four Sammappadhānas, the four Iddhi-pādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasamgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.



paññapenti ti āha: abudhajanasevitāyā ti ādi . . . ratta-  
vāsiniyā ti rattesu rāgābhībhūtesu vasati ti rattavāsini  
. . . āvattanatthan<sup>1</sup> ti samucchindanattham.

p. 113. (fol.  
129, rev.,  
last line). Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmi ti  
ayam taṇhā-vijjānam vasena saṃkilesapakkhe dvidisā,  
samatha-vipassanānam vasena vodānapakkhe pi dvidisā  
catusaccayojanā nandiyāvattassa nayassa samuṭṭhānatāya  
bhūmi ti.

p. 113. (fol.  
129, rev.,  
first line). Evam nandiyāvattassa nayassa bhūmiṃ niddisitvā idāni  
tassa disābhūṭadhamme niddisantena yasmā c'assa disā-  
bhūṭadhammesu vuttesu disālocana-nayo vutto yeva hoti,  
tasmā Veyyākaraṇesu hi ye kusalākusalā ti disālocana-  
lakkhaṇam ekadesena paccāmasitvā Te duvidhena upa-  
rikkhitabbā ti ādi araddham. Tattha te ti disābhūṭa-  
dhammā. Duvidhenā ti ime saṃkilesadhammā ime  
vodānadhammā ti . . . Tam dasseti lokavattānusāri ca lo-  
kavivattānusāri ca ti. 'Tass' attho: — Loko eva vattam  
lokavattam, lokavattabhāvena anusarati pavattati ti loka-  
vattānusāri, saṃkilesadhammo ti attho. Lokassa lokato vā  
vivattam nibbānam, tam anusarati<sup>2</sup> anulomanavasena  
gacchati ti lokavivattānusāri, vodānadhammo ti attho.

p. 114. (fol.  
130, rev.,  
third line  
fr. bottom). Idāni dasavattukam kilesapuñjam taṇhāvijjāvasena dve  
koṭṭhāse karonto Yo ca kabalikāro-āhāro ti ādim āha.

p. 116. (fol.  
131, rev.,  
second line). Yasmā pana kilesā kusalappavattim nivāretvā eittam  
pariyādāya tiṭṭhantā maggena asamucchinnā eva vā āsa-  
vānam uppattihetu honti, tasmā anusayato vā pariyuṭṭhā-  
nato vā ti vuttam.

p. 118. (fol.  
133, rev.,  
fifth line). Nandūpasecanenā ti lobhasahagatassa sampayuttānan  
ti saḥajatakoṭṭiyā itarassa upanissayakoṭṭiyā upasecanan ti.  
nandūpasecanam, tena nandūpasecanena. Kena pana tam  
nandūpasecanan ti āha: rūgasallena nandūpasecanena

<sup>1</sup> 'tthanan.<sup>2</sup> anussarati.

viññāpenā ti. Tattha rāgasallenā ti rāgasallena hetu-  
bhūtena nandūpasecanena viññāpenā ti itthambhūtalak-  
khaṇe karaṇavacanam.

Idāni āhārādayo-nayānam saṃkilesapakkhe disābhāvena p. 117. (fol.  
vavatthapetum Ima catasso disā ti ādi āraddham. thū, obv.,  
third line  
fr. bottom).

Tass' attho: — Iti evaṃ vuttapakārā sabbe āhārādayo p. 119. (fol.  
lokasamkhatavattānusārino dhammā te-lokadhātutavattāto<sup>1</sup> thū, rev.,  
last line but  
one).

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vi- p. 118. (fol.  
hārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavū- thū, obv.,  
pasamā cattāro acchariyā abbhutadhammā, saccādhittā- first line).

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha- p. 121. (fol.  
petum Tattha imā catasso disā ti ādi vuttam. thū, obv.,  
second line).

Pana paṭhamā paṭipadā ti ādi paṭipadā-catukkādisu p. 122. (fol.  
yena yassa puggalassa vodānam tam vibhajitvā dassetum thū, obv.,  
third line).

Yadi pi tisu vimokkhamukhesu idam nāma vimokkha- p. 123. (fol.  
mukham imāya eva paṭipadāya ijjhati ti niyamo n'atthi, thū, obv.,  
yesam pana puggalanam purimāhi dvīhi paṭipadāhi appa- fourth line).

<sup>1</sup> 'dhātātā'

p. 124. (fol. 130, obv., third line from bottom). Tesam vikkīḷitan ti tesam asantāsanajavaparakkamādi-visesayogena sīhānaṃ buddhānaṃ paccakabuddhānaṃ buddhasāvakanāṃ ca vikkīḷitaṃ viharānaṃ, yad idam āhārādi-kilesavattthusamatikkamanamukhena saparasantāne paṭipadādi-sampādanā, idāni āhārānaṃ paṭipadādihi yena samatikkamanam, tam nesam paṭipakkhabhāvaṃ dassento Cattāro āhārā, tesam paṭipakkho catasso paṭipadā ti ādim āha.

p. 124. (fol. 130, rev., second line). Tesam vikkīḷitan ti ettha yad etaṃ vikkīḷitaṃ nāma bhāvetabbānaṃ bodhipakkhiyadhammānaṃ bhāvanā sacchikātabbānaṃ phalanibbānaṃ sacchikiriya ca, tathā pahātabbassa dasavattukassa kilesapuñjassa tadaṅgādivasena pahānaṃ byantikiriya<sup>1</sup> anavasesanan ti, idāni tam samkhepena dassento Indriyādhiṭṭhānaṃ vikkīḷitaṃ vipariyāsānadhīṭṭhānaṃ ti āha.

p. 124. (fol. 130, rev., last line but one). Idāni ugghaṭitaññū-ādi puggalattayavasena tipukkhalānayaṃ bhūmiṃ vibhāvetukāmo, yasmā pana nayānaṃ aññamaññānupavesassa icchitattā sīhavikkīḷita-nayato tipukkhalā-nayo nigacchati, tasmā paṭipadāvibhāgato cattāro puggale sīhavikkīḷita-nayaṃ bhūmiṃ niddisitvā tato eva ugghaṭitaññū-ādi-puggalattaye niddhāretum tattha Ye<sup>2</sup> dukkhāya paṭipadāya ti ādi āradham.

p. 125. (fol. 130, obv., second line). Tattha Yo sādharapāya ti dukkhā-paṭipadāya khip-pabhiññāya sukhā-paṭipadāya dandhabhiññāya ca<sup>3</sup> niyyāti ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa sambhavati ti? Na yidam eva daṭṭhabham: ekassa puggalassa ekasmiṃ dve paṭipadā sambhavanti ti. Yathāvuttāsu pana dvisu paṭipadāsu yo yāya kāyaci niyyāti, ayam vipaṇcitaññū ti. Ayam ettha adhippāyo. Yasmā pana Atthasāliniyaṃ paṭipadā calati na calati ti vicāraṇāyaṃ calati ti vuttaṃ<sup>4</sup>, tasmā ekassa pi puggalassa jhānantara-maggantaresu paṭipadābhedo icchito vā ti.

<sup>1</sup> 'kiriya.

<sup>2</sup> yo.

<sup>3</sup> Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.



Kasmā pan' ettha nayānaṃ uddesaṇukkamena niddeso kato ti? Nayānaṃ nayehi sambhavadassanatttham. Paṭhamanayato hi puggalādhittānavasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanatttham paṭhamanayānantaram tatiyanayo tatiyanānantaraṇ ca dutiyanayo niddittho, dhammādhittānavasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavati ti imassa visesassa dassanatttham ante Taṇhā ca avijjā cā ti ādinā paṭhamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tīṇi hontī, tīṇi hutvā dve hontī ti vuttam. Yadi evaṃ dve hutvā cattāri hontī, dve hutvā tīṇi hontī, tīṇi hutvā cattāri hontī ti ayaṃ pi nayo vattabbo siyā ti. Saccam etaṃ, ayaṃ pana nayo atthato dassito evā ti katvā na vutto, yasmā tiṇaṃ atthanaṃ aññamaññaṃ anupaveso icchito sati ca anupaveso tato viniggamo pi sambhavati evā ti. Ayaṃ ca atttho Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhāvanā: cattāro puggalā taphācarito duvidho mudindriyo tikkhindriyo ca, tathā dīṭṭhacarito ti. Tattha taphācarito mudindriyo dukkhāya paṭipadāya dandhābhinnāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhinnāya niyyāti, dīṭṭhacarito pana mudindriyo sukhāya paṭipadāya dandhābhinnāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhinnāya niyyāti... Tathayaṃ pāli: tattha ye dīṭṭhacaritā sattā, te kāmesu dosadīṭṭhi, na ca tesam kāmasukhe anu-sayā samūhata, te attakilamathānuyogam anuyuttā viharanti, tesam Satthā vā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacāri 'kamehi n'atthi atttho' ti . . .

Imāni cattāri suttāni ti imāni saṃkilesabhāgiyādāni cattāri suttāni. Sādhāraṇāni katāni ti saṃkilesabhāgiyaṇ ca vāsanābhāgiyaṇ ca saṃkilesabhāgiyaṇ ca nibbedhabhāgiyaṇ ca saṃkilesabhāgiyaṇ ca asokhabhāgiyaṇ ca vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ cā ti evaṃ padantarasaṃyojanavasena missitāni katāni. Atthha bhavanti ti purimāni cattāri imāni cattāri ti evaṃ atthha bhavanti. Tāni yeva atthha suttāni sādhāraṇāni katāni soḷasa bhavanti ti tāni yeva tathā vuttāni atthha suttāni vāsanā-

p. 126. (fol.  
the, rev.,  
first line).

p. 128. (fol. 67,  
obv., second  
line).

bhāgiyaṃ ca asekhabbhāgiyaṃ ca nibbedhabbhāgiyaṃ ca asekhabbhāgiyaṃ ca sampkilesabbhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabbhāgiyaṃ ca sampkilesabbhāgiyaṃ ca vāsanābhāgiyaṃ ca asekhabbhāgiyaṃ ca sampkilesabbhāgiyaṃ ca nibbedhabbhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabbhāgiyaṃ ca asekhabbhāgiyaṃ ca sampkilesabbhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabbhāgiyaṃ ca asekhabbhāgiyaṃ ca neva sampkilesabbhāgiyaṃ ca na vāsanābhāgiyaṃ ca na nibbedhabbhāgiyaṃ ca na asekhabbhāgiyaṃ ca ti evaṃ sādharanāni katāni purimāni attha imāni attha ti soḷasa bhavanti. Tesu cattāro ekakā chādukā, cattāro tikā eko catukko, aparo pi eko catukko ti<sup>1</sup> ayam pi vibhāgo veditabbo. Tatthāpi dve dukā dve tikā dve catukkā ca pāliyam anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakulasāsanasamgahitabhāvam vibhāvetum Imehi soḷasahi sutteli bhinnēhi navavidham suttam bhinnam bhavati ti vuttam. Tass' attho: — Imehi sampkilesabbhāgiyādihi soḷasahi sutteli paṭṭhānanayena vibhattehi suttageyyādi navavidham pariyattisāsanasamgahitam suttam bhinnam soḷasadhā vibhatti hoti. Iminā soḷasavidhena paṭṭhānena asaṅgahito pariyattisāsanasassa padeso n'atthi ti adhippāyo. Katham pana sampkilesabbhāgiyādi-bhāvo gahetabbo ti? āha: gāthāya gāthā anuminitabbā ti ādi. Tattha gāthāya gāthā anuminitabbā ti ayam gāthā viya gāthā sampkilesabbhāgiyā ti vā vāsanābhāgiyā ti vā nibbedhabbhāgiyā ti vā asekhabbhāgiyā ti vā anuminitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyakaravavinimuttā sabbā pariyatti suttanā ti padena samgahitā ti datṭhabbam.

p. 108. (fol.  
vii, rev.,  
third line  
from  
bottom).

Kokālikam hi miyamānam ovaḍantena āyasmatā Mahā-moggallānena bhāsita imā gāthā ti<sup>1</sup> ... Vibhūta ti vigatabhūta akalikavādi ... bhūnahū ti bhūtihanaka attano buddhiyānāsaka. Purisāntā ti purisādhama. Kalī ti alakkhipurisa.

p. 143. (fol. 4a,  
obv., fourth  
line).

Sambādhabyūhan ti byūhā vuccanti anibbiddhā racchāyo. Ye supaviṭṭhamaggen'eva nigacchanti, te sam-

<sup>1</sup> I cannot trace these verses in the printed Pīṭaka texts.

bādhā byūbhakā, etthā ti sambādhabyūham. Iminā pi tassa  
nagarassa ghanavāsam eva dipeti.

Attā pi ti sitakathitavikkhepitādini akarontehi attā pi p. 127. (fol.  
rakkhitaḥḥo hoti. Tathā karonto hi sāmī dubbhako eso <sup>4au, rev.,</sup>  
ti niggahetaḥḥo hoti. <sup>fourth line</sup>)

Pañham puttḥo (sic!) viyakāsi Sakkassa iti me p. 140. (fol.  
sutan ti yathā Bhagavā pañham puttḥo Sakkassa byākāsi, <sup>4au, rev.,</sup>  
evam mayā pi sutan ti āyasmā Mahāmoggallāno attanā <sup>second line</sup>  
yathāsutam tam Bhagavato vadati.

Anagantāna<sup>1</sup> vinipātan ti apāyupapattim anupa- p. 141. (fol.  
gantvā. <sup>4au, rev.,</sup>  
<sup>fourth line</sup>  
<sup>fr. bottom</sup>)

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bo- p. 142. (fol.  
dhipakkkhiyadhammā . . . Dhammā ti catu-ariyasacca- <sup>4au, rev.,</sup>  
dhammā. <sup>last line</sup>)

Aññātuñchena yāpentan ti kulesu aññāto niccanavo p. 143. (fol.  
yeva hutvā uñchena piṇḍacariyāya yāpentam. Atha vā <sup>4au, rev.,</sup>  
abhiḥakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāram <sup>last line</sup>  
sugandhabhojanam pariyesantassa uñchanam ñātuñchanam  
nāma, gharapaṭipāṭiyā pana dvāre tñitena laddhasamissa-  
kabhojanam aññātuñchanam nāma. Idam idha adhippetam.

Cattāro hi pahārā: omatṭho, ummatṭho, matṭho, vimatṭho. p. 144. (fol.  
Tattha upari thatvā adhomukham diṇṇapahāro omatṭho <sup>4au, rev.,</sup>  
nāma, adho thatvā uddhamukham diṇṇapahāro ummatṭho <sup>fourth line</sup>  
nāma, aggalasuci viya vinivijjhivā kato matṭho nāma, seso <sup>from</sup>  
sabbo pi vimatṭho nāma. Imasmim pana tñāne omatṭho <sup>bottom</sup>  
gahito, so hi sabbadārugo duruddharapasallo duttikiccho  
antodoso antopubbaloḥito ca hoti, pubbaloḥitam anikkha-  
mitvā vaṇamukham pariyaṇanditvā tiṭṭhati, pubbaloḥitam  
nīharitukāme ti mañcena saddhim bandhitvā adhosiro

<sup>1</sup> The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantūna.



kātabbo hoti, maraṇaṃ vā maraṇamattam vā dukkhaṃ pāpupāti.

p. 146. (fol. third line from bottom). Virato kāmasaññāyā ti yāya kāyaci sabbato kāmasaññāya catutthamaggasampayuttāya samucchedaviratiyā virato. Viratto ti pi pāṭho. Kāmasaññāyā ti pana bhūmmavacanam hoti. Sagāthakavagge<sup>1</sup> kāmasaññāsū ti pāṭho.

p. 147. (fol. 4th, rev., 5th line). After having quoted from S. I, p. 215 the verse Yass' etc . . . no socati ti, Dhammapāla says: — Gātham avasesam katvā udāhaṭam. Āḷavakasutte hi ima gāthā Āḷavakena Kathaṃ su labhate paññān ti ādinā puttṛeṇa Bhagavatā bhāsita ti.

p. 147. (fol. 4th, rev., third line). Kumārakā dhaṅkam iv'ossajanti ti yathā kumārakā kiṇṭā kākam suttēna pāde bandhitvā ossajanti khipenti, evaṃ kusalamanaṃ akusalavitakkā kuto samuttṛaya ossajanti ti pucchā.

p. 148. (fol. 4th, rev., last line but one). Samkaro<sup>2</sup> tihi mittakarapa-laṅjadāna-balarūsisamkacchānānaṃ nāmaṃ.

p. 155. (fol. 4th, rev., fourth line from bottom). Sa-ūmin ti ādisu kilesa-ūmihi sa-ūmiṃ, kilesāvaṭṭehi sāvaṭṭam, kilesagahehi sagaham, kilesarakkhasēhi sarakkhasam. Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmagupavasecā sāvaṭṭam, mātugāmaवासena sagaham sarakkhasam.

p. 156. (fol. 4th, rev., first line). Rogam (sic!) vadati attano ti tam tam attanū phutṭham dukkham abhāvitakāyatāya adhivāsetum asak-konto 'aho dukkham, tādīsam dukkham mayham Satthuno pi mā hotū' ti ādinā vilapanto vadati.

p. 157. (fol. 4th, rev., first line). Bhūtaratan ti itthi purise puriso itthiyā ti evaṃ aññam aññam sattesu ratam, tato eva bhavā aparimuttā.

<sup>1</sup> — S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Nettī.

<sup>2</sup> The passage where this word occurs is to be found also Jāt. VI, p. 26, 6sq.

Abhijātiyo ti jatiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe nīce kule jāto. Kaṇhaṃ dhammaṃ abhijāyati ti kālakaṃ dasavidhaṃ dussiladhammaṃ pasavati karoti, so taṃ abhijāyitrū niraye nibbatteti. Sukkaṃ dhammaṃ ti ayaṃ pubbe pi puññaṇaṃ akatattā nīcakule nibbatto 'idāni puññaṃ karissāmi' ti puññaśākhātāṃ sukkaṃ paṇḍaraṃ dhammaṃ abhijāyati. So tena sagge nibbattati. Akaṇhaṃ asukkaṃ nibbānaṃ ti nibbānaṃ hi sace kaṇhaṃ bhavēyya, kaṇhavipākaṃ dadeyya, sukkaṃ sukka-vipākaṃ dadeyya, dvinnāṃ pi appadānato pana akaṇhaṃ asukkaṃ ti vuttaṃ. Nibbānaṃ ti c'ettha arahattaṃ adhippetāṃ. Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma. Taṃ esa abhijāyati pasavati karoti. Sukkābhijātiko ti sukke nīce kule jāto. Sesāṃ vuttanāyena' eva veditabbāṃ. Kaṇhaṃ kaṇhavipākaṃ ti ādikassa kammacatukkassa attho hetthā Hārasampātavāre (p. 98) vibhatto eva.

p. 168. (fol.  
[hau, rev.,  
third line  
from  
bottom])

Evāṃ soḷasavidhena sāsana-paṭṭhānaṃ nānāsuttehi udā-haraṇavasena vibhajitrū idāni aṭṭhavisatividhena sāsana-paṭṭhānaṃ dassentena yasmā ayaṃ paṭṭhānavibhāgo mūlapadehi saṃgahito na imassāpi tehi asaṃgahito padeso atthi, tasmā mūlapadaṃ vibhajitabbatāṃ ca dassetum tattha Katame aṭṭhārāsa mūlapadā ti pucchāya vasena mūlapadāni uddharitrū Lokikaṃ lokuttaraṃ ti ādinā navatikā thavo cā ti aṭṭhavisatividhaṃ sāsana-paṭṭhānaṃ uddiṭṭhaṃ.

p. 161. (fol.  
[hau, rev.,  
third line])

Tattha sajja khīraṃ ti taṃ khaṇaṃ yeva dhenuyā thanehi nikkhantaṃ abhūṇabhīraṃ. Muccati ti pariṇāmati. Idam vuttaṃ hoti<sup>1</sup>: — Yathā dhenuyā thanato nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na pariṇāmati na dadbhībhāvaṃ gacchati, takkādi-ambilasamāyogato pana parato kālāntārena pakatīṃ jahati dadbhībhāvaṃ pāpupāti, evaṃ eva<sup>2</sup> pāpakammaṃ pi kiriya-kkhaṇe yeva na vipaccati, yadi vipacceyya nānāgatinaṃ sahāvaṭṭhānaṃ siyā, na koci pāpakammaṃ kātuṃ visaheyya.

p. 161. (fol.  
[hau, rev.,  
first line])

<sup>1</sup> See Dh. A. p. 261, but do not overlook the diversity between the two sources.

<sup>2</sup> evaṃ.

yāva pana kusalābhinibbattakkhandhā dharanti, tāva taṃ te rakkhanti tesam bhedaṃ apāyesu nibbattāpanavasena vipaccanti.

p. 173. (fol.  
7u, obv.,  
first line).

Ye ca sikkhāsārā ti ye yathā samādiṇṇam silavatādisaṅkhātam sikkham sārato gahetvā thitā. Tenūha: Silaṃ vatam jvitaṃ brahmacariyaṃ ti. Tattha yaṃ na karomi ti oramati, taṃ silaṃ, yaṃ vesabhojanakiccacaranādi, taṃ vatam, jvitaṃ ti ājivo, brahmacariyaṃ ti methunā virati, upatthānasārā ti etesaṃ silādinam anutthānasārā. Etehi evaṃ saṃsārasuddhi ti tāni sārato gahetvā thitā ti attho.

p. 174. (fol.  
7u, obv.,  
last line  
but one).

Oliyanti eke ti sassato attā ca loko cā ti oliyanatapabbhinivesavasena avaliyanti ekacce. Atidhāvanti eke ti ekacce ucchijjati vinassati attā ca loko<sup>1</sup> cā ti avatidhāvanābhinivesavasena atikkamanti.

p. 180. (fol.  
7au, obv.,  
third line).

Maggo c'ane kāyatanam (sic!) pavutto ti atthatiṃsārammaṇavasena anekehi kāraṇehi maggo kathito, evaṃ saṃte kissa bhūtā hutvā ayaṃ janatā dvasaṭṭhiditthiyo aggahesi ti vadati.

p. 188. (fol.  
7ap, rev.,  
fourth line  
from  
bottom).

Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva paṭipakkhehi rūgādhihi kilesehi sabbatitthiyavādehi aparikkhato.

p. 188. (fol.  
7āb, obv.,  
first line).

Nirūpadāho ti rūgaparilāhādhihi anupadāho.

p. 189. (fol.  
7āb, obv.,  
third line).

Maggassa hi: —

Maggo pantho patho pajjo añjasam vaṭumāyanam nāvā uttarasetu ca kullo ca bhisisaṅgamo ti.

p. 189. (fol.  
7āb, rev.,  
third line  
from  
bottom).

Evaṃ duvidham pi sāsanaṇapaṭṭhānam nānūsuttapadāni udāharantena vibhajitvā idāni saṃkilesabhāgiyādhihi saṃsandetvā dassetum puna Lokiyaṃ suttan ti ādi āradḍham-

<sup>1</sup> lokā.



Evam lokiyatikassa sampkilesabhāgiyādihi catūhi padehi <sup>p. 189. (fol. 189, obv., second line).</sup>  
 samsandanam dassetvā iminā nayena sesatikānam sesapa-  
 dānañ ca samsandanam suvīññeyyan ti tam anuddharitvā  
 sampkilesabhāgiyādinam sammatikkamanam dassetum Vā-  
 sanābhāgiyam suttan ti ādi vuttam.

Idāni tikapadeh' eva samsandevā dassetum Lokuttaran <sup>p. 189. (fol. 189, obv., last line).</sup>  
 ti ādi vuttam.

Yo sotāpanno hutvā ekam eva attabhāvam janetvā ara- <sup>p. 189. (fol. 189, rev., first line).</sup>  
 hattam pāpupāti, ayam ekabijī nāma . . . so ekam yeva  
 mānusakam bhavam nibbattitvā dukkhass' antam karoti,  
 ayam vuccati puggalo ekabijī ti. Yo pana dve vā tini  
 vā kulāni sandhāvitvā samsaritvā dukkhass' antam karoti,  
 ayam kolaṃkolo nāma . . . Yo pana satta bhava sam-  
 saritvā dukkhass' antam karoti, ayam sattakkhattupa-  
 ramo nāma . . . Yo saddham dhuram katvā sotāpatti-  
 maggam nibbatteti, so maggakkhaṇe saddhānusari nāma  
 hoti . . . Yo pana pañnam dhuram katvā sotāpattimaggam  
 nibbatteti, so maggakkhaṇe dhammānusari nāma.

Yo Avihādisu tattha tattha āyuvemajjham apatvā pari- <sup>p. 190. (fol. 190, rev., third line).</sup>  
 nibbāyati, ayam antarāparinibbāyi, yo pana āyuve-  
 majjham atikkamitvā arahattam pāpupāti, ayam upahacca-  
 parinibbāyi, tathā Avihādisu upapanno asaṅkhārena  
 appayogena arahattam adhigacchati, ayam asaṅkhāra-  
 parinibbāyi, yo pana asaṅkhārena sampayogena ara-  
 hattam adhigacchati, ayam asaṅkhāraparinibbāyi,  
 uddham uparūpari Brahmaloce upapatti soto etassā ti  
 uddham soto, paṭisandhivasena akaniṭṭhe gacchati ti  
 akaniṭṭhagāmi . . .

. . . ubbohi bhūgehi rūpakāya-nāmakāyasaṅkhātato <sup>p. 190. (fol. 190, rev., third line).</sup>  
 ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma.  
 Samasisinā ti ettha tividho samasisi: iriyāpathasamasisi,  
 rogasamasisi, jivitasamasisi ti. Tatra yo thānādisu iriyā-  
 pathesu yen' eva iriyāpathena samannāgato hutvā vipassa-  
 nam ārabhi, ten' eva iriyāpathena arahattam patvā

parinibbāyati, ayaṃ iriyāpathasamasīsī nāma. Yo pana ekaṃ rogaṃ patvā antoroge eva vipassanaṃ paṭṭhapetvā arahattaṃ patvā ten' eva rogena parinibbāyati, ayaṃ roga-samasīsī nāma. Palibodhasisam taṇhā, bandhanasisam māno, parāmāsasisam diṭṭhi, vikkhepasisam uddhaccaṃ, kilesasisam avijjā, adhimokkhasisam saddhā, paggaḥasisam viriyam, upaṭṭhānasisam sati, avikkhepasisam samādhī, dassanasisam paññā, pavattasisam jvitindriyaṃ, gocarasisam vimokkho, saṅkharasisam nirodho ti terasasu sisesu kilesasisam avijjam arahattamaggo pariyādiyati, pavattasisam jvitindriyaṃ cuticittam pariyādiyati. Tattha avijjā-pariyādāyakaṃ cittaṃ jvitindriyaṃ pariyādātum na sakkoti, jvitindriyapariyādāyakaṃ avijjam pariyādātum na sakkoti. Aññaṃ avijjāpariyādāyakaṃ cittaṃ, aññaṃ jvitindriyapariyādāyakaṃ. Yassa c'etaṃ sisadvayaṃ samaṃ pariyādānaṃ gacchati, so jvitasamasīsī nāma. Kathaṃ pan' idaṃ samaṃ hoti ti? Vārasamatāya. Yasmiṃ hi vāre magga-vuṭṭhānaṃ hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadagāmiimagge pañca, anāgāmiimagge pañca, arahattamagge cattāri ti ekūnavīsatiṃ paccavekkhaṇānāṃ patiṭṭhāya bhavaṅgaṃ otaritvā parinibbāyato imāya vārasamatāya idaṃ ubhayasisapariyādānaṃ pi samaṃ hoti nāma. Tenāyaṃ puggalo jvitasamasīsī ti vuccati.

p. 191, (fol. 11,  
rev., third  
line from  
bottom).

Samudayo-kilesā ti ettha samudayo ti etena samudaya-pakkhiyā vuttā, kilesā ti ca kilesavanto sampkiliṭṭhā ti attho.

p. 192, (fol. 12,  
obv., second  
line).

Ettha ca yathā sampkilesabhāgiyādīnaṃ aññamaññaṃ samsaggato anekavidho paṭṭhānabhedo icchito, evaṃ lokiyasattādhiṭṭhānādi samsaggato pi anekavidho paṭṭhānabhedo sambhavati. Paṭṭhānaṃ pana ubhayatthā pi ekadesadassana-vasena āgatattā nayadassanaṃ ti veditabbam. Sakkā hi iminā nayena viññanā te niddhāretuṃ ti. Yathā ca sampkilesabhāgiyādīnaṃ lokiyādīnaṃ ca visuṃ visuṃ saggabbhe-davasena ayaṃ paṭṭhānabhedo anekavidho labbhati, evaṃ ubhayesaṃ pi samsaggavasena ayaṃ nayo yathārahaṃ

labbhate 'va, labbhati hi lokikam suttam kiñci sampkilesa-  
bhāgiyam kiñci vāsanābhāgiyam. Tathā lokuttaram suttam  
kiñci nibbedhabhāgiyam kiñci aseklabhāgiyam ti. Sesesu pi  
es' eva nayo. Evaṃ soḷasavidhe paṭṭhāne aṭṭhavisatividham  
paṭṭhānam pakkhipitvā aṭṭhavisatividhe ca paṭṭhāne soḷa-  
savidham pakkhipitvā yathāraham dukatikadibhedena sam-  
bhavato paṭṭhānavibhāgo veditabbo. So ca kho tisu  
piṭakesu labbhamūnassa suttapadassa vasena. Yasmā pana  
tāni tāni suttapadāni udāharapaṭṭhānena niddhāretvā imasmim  
atthe vitthāriyamāne atipapañco hoti. Atibhārikā ca Netti-  
samvannanā, sakkā ca iminā nayena viññanā ayam attho  
viññātum, tasmā na tam vitthārayimhā. Ten' eva hi  
pāliyam aṇṇamaṇṇasamsaggavasena paṭṭhānavibhāgo eka-  
desen' eva dassito, na nippadesato ti. Ettāvatā ca.

Hārena ye ca paṭṭhāne suvidūnam vinicchayam  
vibhajanto navaṅgassa sāsanaṃ attharappanānam (1)

Nettipakarapaṃ dhūro gambhīraṃ nipuṇaṃ ca yaṃ  
adesayi mahāthero Mahākaccāyano vasi (2)

Saddhammāvatarapaṭṭhāne paṭṭane<sup>1</sup> Nāgasavhaye<sup>1</sup>  
Dhammāsokamahārāja-vihāre vasatā mayā. (3)

Ciraṭṭhitattham yātassa āradhā atthavannanā  
udāharapaṭṭhānam lakkhaṇānaṃ ca sabbaso (4)

Attham pakāsayanti sā anākalavinicchaya  
samattā sattavisāya pāliya bhāṇavārato. (5)

Iti tam saṅkharontena yaṃ tam adhigatam manyā  
puṇṇam tassānubhāvena lokanāthassa sāsanaṃ (6)

Ogāhetvā visuddhaya silādipaṭipattiya  
sabbe pi dehino hontu vimuttirasabhāgino. (7)

Ciraṃ tiṭṭhatu lokasmim sammāsambuddhasāsanam  
tasmim sagāravaṃ niccam hontu sabbe pi pāṇino. (8)

Sammā vassatu kālena devo pi jagatippati  
saddhammanirato lokam dhammen' eva pasāsatū ti. (9)

Badaratitthavibhāre vāsinā ācariya-Dhammapālena katā  
Nettipakarapaṃ atthasamvannanā samattā ti.

<sup>1</sup> See S. Beal, Buddhist Records, II, p. 233, n. 131.



## APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā  
manasā ce pasānnena bhāsati vā karoti vā  
tato naṃ sukham aruветi chaya vā anupāyini ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavattbhānena viññāṇakkhandhaṃ deseti, āyatanavavattbhānena manāyatanaṃ, dhātuvavattbhānena viññāṇadhātum, indriyavavattbhānena manindriyaṃ.

Katamo dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalānaṃ kusalamūlāni, akusalānaṃ akusalamūlāni.

*Sādhapatikānaṃ adhipati, sabbacittuppadānaṃ indriyāni.*

Api ca imasmiṃ sutte mano adhippeto. Yathā balagassa rājā pubbaṅgamo, evaṃ eva<sup>1</sup> dhammānaṃ mano pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena, abyāpādachandena, avihiṃsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅgamam, adosassa abyāpādachandena mano pubbaṅgamam, amohassa avihiṃsāchandena mano pubbaṅgamam.

Manoseṭṭhā ti maṇo tesam dhammānaṃ seṭṭhaṃ viṣiṭṭhaṃ uttamaṃ pavaraṃ mūlaṃ pamukhaṃ pāmokkhaṃ. Tena vuccati: manoseṭṭhā ti. Manomayā ti manena kutā manena nimmitā manena nibbattā, mano tesam paccayo. Tena vuccati: manomayā ti.

<sup>1</sup> evaṃ.

Te pana dhammā chandasamudāntā anūvilasaṅkappasa-muṭṭhānā phassasamodhānā vedanakkhandho saññākkhandho saṅkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappanā abhippasādo iti. Iminā pasādena upeto samupeto upagato samupagato sampanno samannāgato. Tena vuccati: pasannenā ti.

Idam manokammam bhāsati vā ti vacikammam karoti vā ti kāyakammam, iti dasa kusalakammam pathā dassitā. Tato ti dasavidhassa kusalakammassa katattā upacitattā. Nan ti yo so katapuñño katakusalo katabhiruttāno, tam puggalam. Sukham ti duvidham sukham: kāyikam cetasikam ca. Anveti ti anugacchati.

*Idh' assu puriso appahinānussayo samyojanīyesu dhammesu assādam anupassati. So samyojanīyesu dhammesu assādam anupassanto yathādittṭham yathāsutam sampattibhavam pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti. So yathādittṭham yathāsutam sampattibhavam patthento pasādanīyavutthussim cittaṃ pasādeti saddahati okappeti. So pasannacitto tinidham puññakriyāvutthum anutittṭhati: dānamayaṃ, sīlamayaṃ, kāyena vācya bhūvanāmayaṃ manasā. So tassa vipākaṃ paccanubhoti dittṭhe 'va dhamme upapaṇṇe vā apare vā pariyāye. Iti kho paṇ' assa avijjā-paccayā saṃkhārā, saṃkhārāpaccayā viññāṇaṃ, viññāṇa-paccayā nāmarūpaṃ, nāmarūpāpaccayā salāyatanam, salāyatana-paccayā sukharedanīyo phasso, phassapaccayā vedanā ti.*

Evam santam tam sukham anveti.

*Tass' evam vedanāya aparāparam parivattamānāya uppajjati taṇhā, taṇhāpaccayā upādānam | pa | samudayo hoti ti.*

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ ca sukham, ime vuccanti pañcakkhandhā. Te dukkhasaccam. Tesam purimakārapabhūtā avijjā bhavataṇhā ca samudayasaccam.

Tesam pariññāya pahānāya Bhagavā dhammam deseti, dukkhasa pariññāya samudayassa pahānāya.

Yena parijānāti, yena pajahati, ayam maggo, yattha ca maggo pavattati, ayam nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddhāretabbāni.

Tattha samudayena assādo, dukkhena ādinavo, magga-nirodheli nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavaci-samīhā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacikammaṃ kāyakammaṃ ca pavattetaḍḍhaṃ ti ayaṃ Bhagavato āpatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijñānato mano.

Mananalakkhaṇa sampayuttesu ādipaccakaraṇato pubbaṅ-gamo.

Īhābhāvato nissatta-nijjivatthēna dhammā.

Gāmesu gāmaṃ viya padhānaṭṭhēna mano seṭṭho.

Etesno ti manoseṭṭhā saha-jātādīpaccayabhūtena manasā nibbattā ti manomayā.

Ākālussiyato ārammaṇassa okappanato ca pasannena, vacivīṇānattivipphārato tathā sādiyanato ca bhāsati, copana-kāyavipphārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato sātabhāvato itthābhāvato ca sukhaṃ ti vuttaṃ.

Katūpacitattā avipakkavipākattā ca anveti ti vuttaṃ.

Kāraṇāyattavuttito asaṃkantito ca chāyā va anupāyini ti vuttaṃ.

Ayaṃ anupada-vicaya-to vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamatā yujjati. Tato eva tesam manassa anuvattanato dhammā-naṃ manoseṭṭhatā yujjati. Saha-jātādīpaccayavasena ma-nasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samuṭṭhānānaṃ kāyavacikammānaṃ kusalabhāvo yujjati. Yena kusalakammaṃ upacitaṃ, taṃ chāyā viya sukhaṃ anveti ti yujjati.

Ayaṃ yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavieārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti sammākamanto, te sammā-ājivassa padaṭṭhānaṃ, sammā-ājivo sammāvāyāmaṣṣa padaṭṭhānaṃ,



so sammāsatiyā padaṭṭhānaṃ, manasā pasannaṇā ti ettha pasādo saddhindriyaṃ, taṃ silassa padaṭṭhānaṃ, silaṃ samādhissa padaṭṭhānaṃ, samādhi paññāyā ti yāva vimutti-nāpadassanā yojetabbaṃ.

Ayaṃ padaṭṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānaṃ chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vimamsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇo chandādināṃ manasā ekalakkaḥapattā. Tathā nesāṃ saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādināṃ manasā ekalakkaḥapattā.

Manasā ce pasannaṇā ti yathā manassa pasādasamannā-gamo taṃ samutṭhānānaṃ kāyavacikammānaṃ anavajjabhāvalakkhaṇaṃ, evaṃ cittaṃ sati-ādisamannāgamo pi nesāṃ anavajjabhāvalakkhaṇaṃ yonisomanasikārasamutṭhā-nabhāvena ekalakkaḥapattā.

Sukham anveti ti sukhānugamanavacanena sukhassa pac-cayabhūtaṇaṃ manāpiyarūpādināṃ anugamo vutto hoti. Tesāṃ pi kammaṃpaccayatāya ekalakkaḥapattā ti.

Ayaṃ lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādisu.

Mano ti ādināṃ padānaṃ nibbācanaṃ niruttaṃ.

Taṃ padaṭṭhanāññidesavasena veditaḥḥaṃ, padaṭṭho ca vuttanāyena suvīññeyyo 'va.

Ye sukhena atthikā, tehi pasannena manasā kāyavaci-manokammāni pavattetabbāni ti ayaṃ ettha Bhagavato adhippāyo.

Puññakriyāya aññesaṃ pi pubbaṅgamā hutvā tattha tesāṃ sammā-upanetāro, imassā desanāya nidānaṃ. Cha-dvārādhipatirāja-cittānuparivattino dhammā. Cittaṃ eka-dhammassa sabbe 'va vasam anvagū ti evaṃ-ādisamāna-yanena imassā desanāya saṃsandanā desanānusandhi. Padānusandhaya pana suvīññeyyā 'vā ti.

Ayaṃ catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tiṇi kusalamūlāni, tāni atṭhannaṃ sammattānaṃ hetu. Ye sammattā, ayaṃ atṭhaṅgiko maggo, yaṃ mano sahanāmarūpaṃ, idaṃ dukkhaṃ, asaṃucchinnā puri-manippannā avijjā bhavataṇhā, ayaṃ samudayo, yattha tesam pahānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato naṃ sukhaṃ anveti ti.

Na yidaṃ yathārutavasena gaheṭabbhaṃ.

Yo hi samaṇe vā brāhmaṇe vā pāṇātipātīmhi micchādittṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena ca cittena abhūtaguṇābhithavanavasena bhāsati vā nipaṇṇā-kāraṃ vāssa yaṃ karoti, na tato naṃ sukhaṃ anveti, dukkhaṃ eva pana na taṃ tato cakkhaṃ va vāhato padaṃ anveti. Itihi<sup>1</sup> idaṃ vibhajjabyākaraṇiyaṃ. Yaṃ manasā ce pasannena bhāsati vā karoti vā, taṃ ce vacikammaṃ kāyakammaṃ ca sukhavedaniyaṃ ti. Taṃ kissa hetu? Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhavedaniyaṃ ti.

Kathaṃ panāyaṃ pasādo daṭṭhabbo?

Nāyaṃ pasādo, pasādapatirūpako pana micchādhimokkho ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā padutṭhena bhāsati vā karoti, dukkhama-nānugāmi. Idaṃ hi suttaṃ etassa uḇpaṭipakkho.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanam manindriyaṃ manoviññāpaṃ manoviññāpadhātū ti pariyāyavacanam.

Pubbaṅgamā pure cārino ti pariyāyavacanam.

Dhammā attabhāvā<sup>2</sup> ti pariyāyavacanam.

Setṭhaṃ paṭṭhaṇam pavaraṃ ti pariyāyavacanam.

<sup>1</sup> it<sup>a</sup>

<sup>2</sup> attabhāvā.

Manomayā manonibbattā manosambhūtā ti pariyāyavacanam.

Pasannena saddahantena okappentenā ti pariyāyavacanam.

Sukham sātam vedayītan ti pariyāyavacanam.

Anveti anugacchati anubandhati ti pariyāyavacanam.

Ayam vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti.

Ayam mānaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammamapathapaññatti.

Manosetṭhā ti padhānapaññatti.

Manomayā ti sahaṇātapaññatti.

Pasannenā ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammantānam nikkhepaññatti.

Tato nam sukham anveti ti kammassa phalānubandhapaññatti, kaṭassa avināsapaññatti ti.

Ayam paññatti-hārasampāto.

12. Tattha katamo otaṇṇo-hārasampāto?

Mano ti viññāpakkhandho, dhammā ti vedanā-saññāsāṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacivinnattiyo, tāsam nissayo cattāro mahābhūtā ti rūpakkhandho ti.

Ayam khandhehi otaṇṇa.

Mano ti abhiśaṅkhāraviññāpan ti manogahaṇena avijjāpaccayā saṅkhārā gahitā ti saṅkhārapaccayā viññāpan, samudayo hoti ti.

Ayam paṭiccasamuppādena otaṇṇa ti.

Ayam otaṇṇo-hārasampāto.

13. Tattha katamo sōdhano-hārasampāto?

Mano ti ārambho' neva padasuddhi na ārambhasuddhi\*.

Manopubbaṅgamā ti padasuddhi, na ārambhasuddhi\*.

Tathā dhammā ti yāva sukhan ti padasuddhi, na ārambhasuddhi\*.

\* ārabhho.

\* ārabhha°



Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi\*  
cā ti.

Ayam sodhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti  
ekattaṃ.

Manasā ce pasannenā ti vemattatā.

Tathā manasā ce pasannenā ti ekattaṃ.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasā ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhataṇ ca byāpādavikkhambhanato  
bahiddhā ca okappanato.

Tathā sampattibhavahetubbhūto pi vadḍhihetubbhūto vā  
ti ayam vemattatā.

Tayidaṃ suttaṃ dvīhi akārehi adhiṭṭhātābbaṃ: hetunā  
ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayam adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha māno ti kusalaviññāṇaṃ. Tassa āṇasampayut-  
tassa alobho adeso amohe ti tayo sampayuttā hetū, āṇa-  
vippayuttassa alobho adeso ti dve sampayuttā hetū.  
Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sam-  
patticakkāni paccayo.

Tathā saddhammasavanaṃ tassa ca dānādivasena pa-  
vattamānassa deyyadhammādayo dhammā ti c'ettha veda-  
nādināṃ iṭṭhārammapādayo.

Tathā phasso viññāṇassa vedanādayo pasādassa saddheya-  
vatthukusalābhisampkhāro vipākasukhassa paccayo ti.

Ayam parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti puññacittaṃ. Taṃ tividhaṃ: dānamayaṃ,  
silamayaṃ, bhāvaṇāmayan ti.

Tattha dānamayassa alobho padaṭṭhānaṃ, silamayassa

\* ārabha\*

adoso padaṭṭhānaṃ, bhāvanāmayassa amoho padaṭṭhānaṃ. Sabbesaṃ abhippasādo padaṭṭhānaṃ.

*Saddhājāto upasāṅkamati upasāṅkamanto pagirupāsati ti*  
suttaṃ vitthāretabbam.

Kusalacittam sukhassa itṭhavipākassa padaṭṭhānaṃ, yonisomanasikāro kusalassa cittassa padaṭṭhānaṃ, yoniso hi manasikaronto kusalacittam adhiṭṭhāti kusalacittam bhāveti. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, uppannānaṃ kusalānaṃ dhammānaṃ | pa | padabati. Tass' evaṃ catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo attānāgiko maggo bhāvanāpāripūriṃ gacchati ti.

Ayaṃ bhāvanāya samāropanā.

Sati ca bhāvanāya pahānaṃ ca siddham evā ti.

Ayaṃ samāropano-hārasampāto.

Tathā:

*Dadato puññaṃ pavaḍḍhati saṃyamato veraṃ na ciyati*  
*kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto ti*  
(M. P. S. p. 48; Ud. p. 85).

Tattha dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñña-kriyavatthu vuttam. Saṃyamato veraṃ na ciyati ti silamayapuñña-kriyavatthu vuttam. Kusalo ca jahāti pāpakaṃ ti lobhassa ca dosassa ca mohassa ca pahānāya. Tena bhāvanāmayam puñña-kriyavatthu vuttam. Rāgadosamohakkhayā sa nibbuto ti anupādā-parinibbānaṃ āha.

Dadato puññaṃ pavaḍḍhati ti alobho kusalamūlaṃ. Saṃyamato veraṃ na ciyati ti adoso kusalamūlaṃ. Kusalo ca jahāti pāpakaṃ ti amoho kusalamūlaṃ. Rāgadosamohakkhayā sa nibbuto ti tesam nissaraṇam vuttam.

Dadato puññaṃ pavaḍḍhati ti silakkhandhassa padaṭṭhānaṃ. Saṃyamato veraṃ na ciyati ti samādhikkhandhassa padaṭṭhānaṃ. Kusalo ca jahāti pāpakaṃ ti paññakkhandhassa vimuttikkhandhassa padaṭṭhānaṃ.

Dānena oḍārikānaṃ kilesānaṃ pahānaṃ, silena majjhimānaṃ, paññāya sukhumānaṃ.

Rāgadosamohakkhayā sa nibbuto ti katāvibbhūmiṃ dasseti.

Dadato puññam | pa | jahāti pāpakan ti sekhabbhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalam vuttam.

Tathā dadato puññam | pa | na ciyati ti lokiyakusalamūlam vuttam. Kusalo ca jahāti pāpakan ti lokuttarakusalamūlam vuttam. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalam vuttam.

Dadato | pa | na ciyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabbhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekkhabbhūmi dassitā.

Dadato | pa | na ciyati ti saggagāminipātipadā vuttā. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekhavimutti vuttā.

Dadato | pa | na ciyati ti dānakatham, silakatham, saggakatham, lokiyānam dhammānam desanam āha. Kusalo ca jahāti pāpakan ti loke ādmavānupassanāya saddhīm sāmukkamsikam dhammadesanam āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalam āha.

Dadato puññam pavaḍḍhati ti dhammadānam āmisadānaṃ ca vadati. Saṃyamato veraṃ na ciyati ti pāṇātipātā veramaṇiyā sattānam abhayadānam vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasaṃyamena sile patitthito cittaṃ saṃyameti, tassa samatho pāripūriṃ gacchati. Eso samathe tthito vipassanākosallayogato kusalo ca jahāti pāpakam, rāgaṃ jahāti dosaṃ jahāti mohaṃ jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādīnam parikkhayā dve pi vimuttiyo adhigacchati ti.

Ayam suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmim sutte kim desitam?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmagaṇā mānusakā ca pañca kāmagaṇā, dibbā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idam vuccati dukkham ariyasaccam.

Tattha kāraṇabhāvena purima-purimanippannā taṇhā samudayo ariyasaccan ti assādo ca ādinavo, sabbassa purimehi dvihi padehi niddeso.



Dadato | pa | na ciyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesā ca anupādisesā ca. Idam nissaranam, phalādinī pana yathāraham veditabbāni.

Ayam desanā-hārasampāto.

2. Vicayo ti.

Dadato puññam pavaḍḍhati\* ti iminā paṭhamena padena tividham pi dānamayaṃ sīlamayaṃ bhāvanāmayaṃ puñña-kriyavatthu vuttam. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rūpādi-ārammapassa.

Samyamato veram na ciyati ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena nāpuppādo aññāṇanirodho sabbo pi ariyo atthaṅgiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāga-virāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayam vicaya-hārasampāto.

3. Yutti ti.

Dāne ṭhito ubhayam paripūreti macchariyappahānaṃ ca puññābhisandaṃ ca ti atthe sā yutti.

Silasamyame ṭhito ubhayam paripūreti upacārasamādhim appanāsamādhim ca ti atthe sā yutti.

Pāpake dhamme pajahanto dukkham pariṇānāti nirodham sacchikaroti maggam bhāveti ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhīnesu anupādisesāya nibbānadhātuyā parinibbāyati ti atthe sā yutti ti.

Ayam yutti-hārasampāto.

4. Padaṭṭhānan ti.

Dadato puññam pavaḍḍhati ti cāgādhitṭhānassa padaṭṭhānam, samyamato veram na ciyati ti saccādhitṭhānassa padaṭṭhānam, kusalo ca jahāti ti pāpakan ti paññādhitṭhānassa padaṭṭhānam, rāgadosamohakkhayā sa nibbuto ti upasamādhitṭhānassa padaṭṭhānan ti.

Ayam padaṭṭhāna-hārasampāto.

\* vaḍḍhati.

## 5. Lakkhaṇo ti.

Dadato ti etena peyyavajjam atthacariyam samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakkhaṇattā. Samyamato ti etena khanti-mettā-avihiṃsā-anudda-  
yādayo dassitā ti veditabbā. Verānuppādanalakkhaṇena ekalakkhaṇattā. Veram na ciyati ti etena hiri-ottappa-  
apicchatā-santutṭhi-ādayo dassitā. Verāvaḍḍhanena eka-  
lakkhaṇattā. Tathā ahirikānottappādayo anajjhetabbabbhā-  
vena ekalakkhaṇattā. Kusalo ti etena kosalladīpanena  
sammāsaṅkappādayo dassitā. Maggaṅgādibhāvena eka-  
lakkhaṇattā. Jahatī pāpakan ti etena pariṇābhisaṃmayā-  
dayo pi dassitā. Abhisamayalakkhaṇena ekalakkhaṇattā.  
Rāgadosamohakkhaya ti etena avasiṭṭhakilesādinam pi  
khaya dassitā. Khetabbabbhāvena ekalakkhaṇattā ti.

Ayam lakkhaṇo.

## 6. Catubyūho ti.

Dadato ti gāthayam Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānam dassanti  
dālidhiyam pahānāya. Ye averataṃ icchanti, te pañca  
verāni pajahissanti. Ye kusaladhammehi chandikāmā, te  
atthaṅgikam maggaṃ bhāvessanti. Ye nibbāyitukāmā, te  
rāgadosamohaṃ jahissanti ti.

Ayam ettha Bhagavato adhippāyo.

Evam nibbacananidānasandhaya vattabbā ti.

Ayam catubyūho.

## 7. Āvatto ti.

Yā ca adadato macchariyam yā ca asamyamato veram  
yā ca akusalassa pāpassa appahānam, ayam paṭipakkha-  
niddesena samudayo. Tassa alobhena ca adosena ca amo-  
hena ca dānādihi pahānam, imāni tīpi kusalamūlāni. Tesam  
paccayo attha sammattāni, ayam maggo. Yo rāgadosa-  
mohānam khayā, ayam nirodho ti.

Ayam āvatto.

## 8. Vibhatti ti.

Dadato puñnam pavaḍḍhati ti.

Ekamsena yo bhayaḥetu deti, rāgaḥetu deti, āmisakiṇ-  
cikkhaḥetu deti, na tassa puñnam vaḍḍhati. Yā ca

daṇḍadānaṃ satthadānaṃ paraviheṭṭhanattham<sup>1</sup>, apuññaṃ assa pavaḍḍhati. Yaṃ pana kusalena cittaṇa anukampanto vā apacāyamaṇo vā annaṃ deti pānaṃ vattham yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasaṭhaṃ padipeyyaṃ deti sabbasattānaṃ vā abhayadānaṃ deti, mettacitto hi tajjhasayo nissaraṇasaññi dhammaṃ deseti.

Samyamato veraṃ na ciyati ti.

Ekamsena bhayūparatassa ciyati. Kimp kūraṇaṃ?

Yaṃ asamattho. Bhayūparato diṭṭhadhammikassa bhāyati 'mā maṃ rājāno gaheṭvā hattham vā chindeyyuṃ, jivantaṃ pi sūle uttāseyyuṃ' ti. Tena samyamena veraṃ na ciyati. Yo pana evaṃ samāno veraṃ na ciyati, yo pana evaṃ samādiyati, pāpātipātassa pāpako vipāko diṭṭhe c'eva dhamme abhisamparāye ca, evaṃ sabbassa akusalassa, so tato ārammati. Iminā samyamena veraṃ na ciyati. Samyamo nāma sīlaṃ. Taṃ catubbidham: cetanāsīlaṃ, cetasikaṃ sīlaṃ, samvaro sīlaṃ, avitikkamaṃ sīlaṃ ti.

Kusalo ca jahāti pāpakaṃ ti pāpapahāyakaṃ sattatimsa bodhipakkhiyā dhammā vattabbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaḍḍhati, adadato pi puññaṃ pavaḍḍhati, na dānamayikaṃ.

Samyamato veraṃ na ciyati, asamyamato pi veraṃ na ciyati, dānena paṭisaṅkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosamohakkhayā sa nibbuto, tesam uparikkhaya n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaḍḍhati, pariccāgato kusalaṃ upacyati, anumodato pi puññaṃ pavaḍḍhati, cittapasādato pi veyyāvaccakriyāya pi, samyamato pi silasamvarato soracca-to<sup>2</sup>, veraṃ na ciyati, pāpaṃ na vaḍḍhati, akusalaṃ na

<sup>1</sup> 'vihedhanattham.

<sup>2</sup> sorajjato.



vaḍḍhati, kusalo paḍḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghājeti.

Ayaṃ vevacano.

11. Paññatti ti.

Dadato puññaṃ pavaḍḍhati ti lobhassa paṭinissagga-paññatti, alobhassa nikkhepapaññatti. Saṃyamato veraṃ na cīyati ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rūgado-samohassa pahānapaññatti, alobhādosāmohassa bhāvanā-paññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhīpaññatti, nibbānassa sacchikiriyāpaññatti ti.

Ayaṃ paññatti.

12. Otarāṇo ti.

Dadato puññaṃ pavaḍḍhati ti dānaṃ nāma saddhādhi indriyehi hoti ti.

Ayaṃ indriyehi otarāṇa.

Saṃyamato veraṃ na cīyati ti saṃyamo nāma silakkhandho ti.

Ayaṃ khandhehi otarāṇa.

Kusalo ca jahāti pāpakan ti pāpabhānaṃ nāma tīhi vimokkhehi hoti. Tesāṃ upāyabhūtāni tīpi vimokkhamukhāni ti.

Ayaṃ vimokkhamukhehi otarāṇa.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatānaṃ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otarāṇa ti.

Ayaṃ otarāṇo.

13. Sodhanaṃ ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi<sup>1</sup>.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti.

Ayaṃ sodhanaṃ.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariccāgo dhammādānaṃ

<sup>1</sup> ārabha<sup>o</sup> throughout.

āmisadānaṃ abhayadānaṃ aṭṭha dānāni vitthāretabbāni,  
ayaṃ vemattatā.

Samyamo ti ayaṃ ekattatā. Pātimokkhasamvaro sati-  
samvaro ti ayaṃ vemattatā.

Kusalo ca jahāti pāpakan ti ayaṃ ekattatā, Sakkāyaditṭhiṃ  
pajahati vicikicchāṃ pajahati ti ādikā, ayaṃ vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ ekattatā. Sa-  
upādisesā nibbānadhātū anupādisesā nibbānadhātū ti ayaṃ  
vemattatā ti.

Ayaṃ adhiṭṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjaṃ paccayo, alobho hetu. Samyamassa  
hirottappādayo paccayo, yonisomanasikāro adoso ca hetu.  
Pāpabhānassa samūdhi yathābhūtaññadassanaṃ ca pac-  
cayo, tisso anupassanā hetu. Nibbutiyā maggasammāditṭhi  
hetu, sammāsaṅkappādayo paccayo ti.

Ayaṃ parikkhāro.

16. Samāropano-hārasampāto ti.

Dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñṇakriya-  
vatthu, taṃ sīlassa padatṭhānaṃ. Samyamato veraṃ na  
ciyati ti sīlamayaṃ puñṇakriyavatthu, taṃ samādhissa  
padatṭhānaṃ. Sīlena hi jhānena pi rāgādikilesa na ciyati.  
Ye pi 'ssa tappaccayā uppajjeyyūṃ, āsavavighātaparilāhā,  
te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti pāhānapariññātaṃ bhāva-  
nāmayaṃ puñṇakriyavatthu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā  
dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārājjanā, lobho  
lubbanā lubbhittatṭaṃ abhijjhā, lobho akusalamūlaṃ.  
Doso ti doso dussanā dussittatṭaṃ byāpādo cetaso byā-  
pajjanā, doso akusalamūlaṃ. Moho ti yaṃ aññāṇaṃ  
adassanaṃ anabhisamayo asambodho appativedho dummej-  
jhaṃ bālyaṃ asampajāññaṃ, moho akusalamūlaṃ.

Iti imesaṃ rāgādīnaṃ khayo nirodho paṭinissaggo nibbuti  
nibbāyanā parinibbānaṃ sa-upādisesā nibbānadhātū anu-  
pādisesā nibbānadhātū ti.

Ayaṃ samāropano-hārasampāto.

## APPENDIX II.

### Index of technical Terms and rare Words.

[The numbers refer to the pages.]

Akaniṭṭhagāmi*, 190 cp. A. IV, p. 380	without failing), 56 cp. Jāt. II. p. 91, 11
Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236	Akkhama (a + khama), 77
Akallatā, 86 cp. Dh. S. 1156. 1236	Akhaṇḍakārītā, 45
Akāca (spotless)*, 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. LX, 1	Agatī*, 31, 43, 44, 83, 84, 117
Akissava <sup>1</sup> , 132	Agatigamaṇa* (4), 31, 54, 114, 115, 117, 118, 119, 124, 162
Akusala, 161, 183, 184, 191, 192	Aggaphala*, 15, 82
Akusalakammāpatha* (10), 43, 96, 160	Aggi (3), 126
Akusalapariccāga, 50	Aākusa, 2, 4, 127
Akusalamūla* (3), 126	Aṅgaṇa*, 88
Akusalavitakka* (3), 18, 126	Acchariyā abbhutadhammā*, (4), 119, 120, 121, 122, 124, 125
Akusalasaññā* (3), 126	Ajajjara (not frail), 55 cp. S. IV, p. 369
Akusalūpaparikkhā* or "lapa-rikkhā, see p. 276 n. 2. (3), 126	Ajjhārāhatī <sup>4</sup> , 173
Akkhara*, 4, 8, 9, 38	Ajjholambati, 179
Akkhāpavedhitā (shooting	Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059. 1136

<sup>1</sup> Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

<sup>2</sup> Cf. J. P. T. S. 1891—93, p. 13.

<sup>3</sup> Com.: kissavā vuccati paññā, nippaṇṇan ti attho.

<sup>4</sup> — ajjhottharati (Com.).



Aññathatta, 22 cp. S. III. p. 37; It. p. 11	Adhipateyyapaccayatā, 80
Aññātavindriya*, 15, 54, 60, 191 cp. Dh. S. 553	Adhippāya, 3, 23, 32, 33, 34
Aññindriya*, 15, 54, 60, 191 cp. Dh. S. 362, 505	Adhimutti, 28 cp. D. I, p. 2; Mil. p. 169
Atthamaka (= sotapattimag- gaṭṭha), 19, 49, 50 cp. K. V. p. 243sq.; <sup>1</sup> Mhv. I, p. 159, 8 (502)	Annaṅga, 87
Atthiṭi (a + ṭhiṭi), 88	Anajjhācāra, 44
Atidhonaṇḍī*, 129	Anaññātāññassāmitindriya*, 15, 54, 60, 191 cp. Dh. S. 296
Attabhāvattlu*, (4), 85	Anattaniya, 18
Attakilamatha, 110	Anattasaññā*, 28
Attanāntā*, 29, 80	Anabhiṭṭhālu, 51 cp. M. I, p. 17; It. p. 90 (abhi <sup>2</sup> )
Attasaññā*, 27	Anabhinandita, 16
Attasamāpāṇidhāna, 29, 50	Anāgāmi*, 189
Attha* (sixfold), 5, 8, 9	Anāgāmiṭṭhāsaṃbhikkhāya paṭipanna, 189
Atthakusala, 20, 33	Anāvarapaṇāpāṇadassana, 18
Atthapaṭisambhida, 20	cp. Mil. p. 105
Atthasandhi, 38	Anāvila, 28
Atthe-ñāpa*, 54	Anāsava, 31
Adinnādāna*, 27	Anāhāra, 16
Adosa*, 27	Aniccasaññā*, 27
Adhigama (fivefold), 91 cp. Mil. p. 133; 362; 388	Animitta*, 25, 118, 119 cp. Dh. S. 506, 535; Mil. p. 333
Adhiṭṭhāna, 1, 2, 4, 107	Animittavimutta, 190
Adhiṭṭhāna* (4), 119, 120, 121, 122, 123, 124, 125	Animittavimokkhamukha*, 90, 119, 123, 124, 126 cp. Mil. p. 413
Adhipaññāsikkhā, 54, 191	Aniyata*, 49, 96 cp. Dh. S. 1030, 1414, 1595; K. V. p. 307sq.
Adhipateyya, 54	

<sup>1</sup> The error of the Andhakās (cp. K. V. A. p. 67sq.) is repelled by the words Ya imesu . . . idam saddhindriyam (Nett. p. 19).

<sup>2</sup> Com.: Dhonā vuccati cattāro paccaye 'idam-atthitāya alam etenā' ti paccavekkhitvā paribhūjanapaññā, tam atikkamitvā caranto atidhonaṇḍī nāma.

- Aniyyanika, 92 cp. Dh. S. 584  
 Anissitacitta, 39, 40 cp. S. II,  
 p. 280; Mhv. I, p. 167, 11  
*Anittha*\*, 166 cp. It. p. 28sq.  
 Anugiti, 2, 3, 10, 21, 175  
 Anuññāta, 161, 184, 185, 186,  
 187, 192  
 Anuññātā, 192  
 Anunaya, 69 cp. Dh. S. 1059;  
 Mil. p. 44; 122; 165  
 Anupasagga, 55  
 Anuparivatti, 16, 17  
 Anupassitā, 28  
 Anupādāna, 31  
 Anupādisesa\*, 109. See Nib-  
 bānadhātu.  
 Anupubbi, 1  
 Anuppāde-ñāna\*, 15, 54, 59,  
 127, 191  
 Anubandha, 38  
 Anubhavana, 28 cp. Mil. p. 60  
 Anusandhi (complete cessa-  
 tion), 14  
 Anusandhivacana, 21  
 Anusaya, 13, 14, 18, 79, 80  
 cp. Mil. p. 361  
 Anuseti, 32 cp. S. III, p. 35  
 Anekadhātu - nānadhātu - ñā-  
 na\*, 97  
 Anekadhātu-loka\*, 97  
 Anottappa\*, 39, 126  
 Anodhiso, 94 sqq.  
 Antarāparinibbāyi\*, 190 cp.  
 A. IV, p. 380  
 Anvaye-ñāna\*, 54, 127, 191  
 Anvāyika, 111  
 Apacayagāmi, 87 cp. Dh. S.  
 277 &; apacaya = nibbāna,  
 cp. K.V. p. 156  
 Apatthita, 16  
 Aparāpariyavedaniya, 37, 99  
 cp. K.V. p. 611 sq.; Mil. p. 108  
 Apariññāta, 79, 80  
 Apāre pariyāye, 37  
 Apalokita, 55 cp. S. IV, p. 370  
 Apāyakusala, 20  
 Apilāpana (repetition), 15, 28,  
 54 cp. Mil. 37; Dh. S. 14.  
 23. 290. 1349 (apilāpanatā)  
 Apuññapaṭipadā, 96  
 Appakāsana, 11  
 Appaṭisandhika, 16  
 Appaṭihata, 17, 18 cp. P. V. A.  
 p. 280  
 Appaṭihatapātimokkhatā, 50  
 Appanīhitavimutta, 190  
 Appanīhitavimokkhamukha\*,  
 90, 118, 119, 123, 124, 126  
 cp. Dh. S. 508; Mil. p. 333; 413  
 Appamāṇa\* (4) 119, 120, 124  
 cp. Dh. S. 183  
 Abyākata, 191  
 Abyāpajja, 27  
 Abyāpāda\*, 106, 107  
 Abyāpādadhātu\*, 97  
 Abhigijjhati, 18  
 Abhijappā (strong desire), 12  
 cp. Dh. S. 1059. 1136

\* Com.: Itihāsā ti evaṃ na itikirāyapavattim attapacca-  
 kkhān ti attho. Cp. J. P. T. S. 1886, p. 111.

\* N'atthi etissā pamāṇan ti appamañña (Com.).

Abhijjhā*, 13	Ariyasacca* (4), 19, 22
Abhiññā*, 19, 20	Ariyā*, 113
Abhitunna (struck), 110 cp. S. II, p. 20; Jāt. I, p. 407	Arūpadhātu*, 63, 97
Abhinighāta, 59	Alobha*, 27
Abhinibbidhā, 61 <sup>2</sup> , 98	Avakadḍheti, 4
Abhiniropeti (to inculcate), 33 cp. Dh. S. 7. 21, 298 (*panā)	Avatarati, 22
Abhinivesa, 28 cp. Dh. S. 381. 1003, 1099	Avikkhepana, 54
Abhinthāra, 26 cp. Mil. p. 216	Avijjā*, 27, 28, 75, 79, 80, 126
Abhipatthiyana, 28	Avijjadhātu*, 97
Abhūlambati, 179	Avijjāpāhāna, 121, 123
Abhilepana (pollution), 11	Avitatha, 4
Abhisamkhāra, 99	Avipakka, 98
Abhisaṅga*, 110, 112 cp. Jāt. V, p. 6, 8	Aviparitasāññā* (3), 126
Abhisaddabati, 11 cp. Mil. p. 258	Avippatipādana (incapacity of speaking confusedly), 27
Abhisamaya, 20 cp. S. B. E. XXXVI, p. 245, n. 1	Avippatisāra, 29, 67
Amama <sup>3</sup> , 141	Avissajjaniya, 161, 176, 177, 178, 191
Amoha*, 27	Avihimsā*, 106, 107
Ayoni, 39	Avihimsādhātu*, 97
Ayonisomanasikāra*, 28, 39, 127	Avūpaccheda, 79
Araṇa* (refuge), 55, 176	Aveccapasāda*, 28, 50
Arahatta*, 15, 82	Asamkhata*, 14, 20, 55, 127, 188, 191
Arahā, 20	Asamkhārāparinibbāyī*, 190 cp. A. IV, p. 380
	Asamatta, 99
	Asamanupassanā, 27
	Asamugghāta, 79, 80

\* In spite of all MSS. spelling here °dā, we have to correct it into °dhā (from abhi + niḥ + vyadh), cp. p. 232. See also Vin. III, p. 4sqq.

<sup>2</sup> = āsaṅga (Com.).

<sup>3</sup> = apariggaha (Com.).

<sup>4</sup> S. IV, p. 372 has sarāṇa, but araṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. araṇa.



- Asampativedha, 27, 79, 80  
 Asādhāraṇa\*, 49, 50  
 Asāradḍha (skr. a + samrab-  
 dha), 88 cp. Vin. III, p. 4;  
 A. II, p. 14  
 Asubha\*, 24, 27  
 Asubhasañña\*, 27  
 Asekha, 155, 156, 157, 158  
 Asekhabhāgiya, 21, 128, 149,  
 150, 151, 152, 154, 155, 156,  
 157, 158, 161, 189, 190, 191,  
 192  
 Assaddhiya, 40  
 Assāda\*, 27, 28  
 Assāsapassāsa, 16  
 Assirī\*, 62  
 Ahaṃkāra, 127  
 Ahirika\*, 39, 126  
  
 Ākāra\* (gram.), 4, 8, 9, 38  
 Ākāra (not gram.), 73, 74  
 Ākāsañāncāyatana\*, 26, 39  
 Ākiñcaṇāyātana\*, 26, 39  
 Āgaḷha, 77, 95 cp. A. I, p.  
 295 sq.  
 Āghātavatthu\* (9), 23  
 Āneṇja, 87, 99 cp. S. II, p. 82  
 Āpodhātu\*, 74  
 Āyakusala, 20  
 Āyatana\*, 64, 65, 66, 68;  
 (6), 13, 28, 30, 69, 80; (12),  
 57, 82; (10 rūpīni), 69  
 Ārañña†, 145  
 Ārambha (object), 70, 71, 72,  
 107  
 Ārammaṇa\* (6), 191  
 Ārammaṇapaccayatā, 80  
 Ālayasamugghāta (the rooting  
 out of feigning), 121, 123  
 Ālokapharaṇa, 89; °ṇatā, 89  
 Āvatta, 1, 2, 3, 81, 105  
 Āvattana, 113 cp. Mil. p. 251  
 Āvārayati (to bar), 99  
 Āvinchati (ā + vinchati, skr.  
 vicchāy, to incline to), 13  
 cp. S. IV, p. 199  
 Āsatti, 12, 128 cp. S. I, p. 212  
 Āsava\* (4), 31, 114, 115, 116,  
 118, 119, 124  
 Āsavati, 116  
 Āsāṭikā, 59  
 Āsisanā, 53 cp. Dh. S. 1059.  
 1136  
 Āhaccavacana, 21 cp. Mil.  
 p. 148 (āhaccapada); S.B.E.  
 XXXV, p. 209, n. 1  
 Āhaṭanā, 59  
 Āhāra\*, 31, 114, 124  
  
 Icchā, 18, 23, 24  
 Icchāvacara, 27  
 Īñjanā\*, 88  
 Itthānīttbhānubhavana, 28  
 Ito bahiddha\*, 93, 110

\* — āveṇika (Com.).

\* — alakkhika (Com.).

\* — ārañña (Com.).

\* — phandanā (Com.).

Idam - saccābhiniṣesa*, 115, 116, 117, 118, 119	Uddhamsoṭa*, 190 cp. A. IV, p. 380
Iddhippāda* (4), 16, 31, 83	Upakkilesa, 86, 87, 88, 94, 114, 115, 117, 118
Iddhimā, 23	Upagamana, 27
Iddhivisaṃsa, 23	Upacaya, 113
Indriya* (2), 65, 66, 68, 70; (3), 100, 101; (4), 19, 31, 83, 88; (5), 31, 64; (10), 57, 69, 83	Upatthaddha, (skr. upa + stambdha), 117 cp. Vin. III, p. 37; Mil. p. 110
Indriya (sotāpaṇṇassa), 118	Upadhi*, 29
Indriya (lokuttara), 162	Upanayana, 63
Indriyaparopariyatti-veṃatta- tā-ñāṇa*, 101	Upanikkhipati, 21, 22
Indriyabhūmi, 192	Upanissaya, 80
Indriyavavattāna, 28	Upapajjavedaniya, 37, 99 cp. K.V. p. 611sq.
Indriyasamvara, 27, 121, 122, 123	Upaparikkhā, 8, 42
Ukkaṇṭha, 88	Uparima, 88
Ugghaṭṭitaññā, 7, 8, 9, 125 cp. A. II, p. 135	Upasampadā (kusalassa), 44
Ugghaṭṭana, 9	Upahaccapariniḥḥāyī*, 190 cp. A. IV, p. 380
Ugghaṭṭiyati (denom.), 9	Upātivattati, 49
Ugghaṭṭeti (to open, reveal), 9	Upādāna*, 28, 31, 41, 42, 47, 48; (4), 114, 115, 116, 117, 118, 124
Ugghātanigghāta, 110	Upāyakusala, 20
Uccheda, 95, 112, 160	Upāyāsa*, 29
Ucchedaditṭhi*, 40, 127	Upekkhā*, 25, 121, 122
Ucchedavāda*, 111	Upekkhādhātā*, 97
Ucchedavādi, 111	Uppādavaya*, 28, 41
Uttamaṅga (m.), 56	Upeti*, 66
Uttarika, 50	Upecca*, 131
Uttānikamma, 5, 8, 9, 38	Ubhatobhāgavimutta*, 190
Udatta*, 7, 118, 123	Ummujjanimujja, 110
Udāna (m.), 174	Ussāhanā, 8
Uddhambhāgiya*, 14, 49, 50	Ussukka*, 29

\* — uḷārapaṇṇa (Com.).

\* — ugghāṭṭi (Com.).

\* — saññeicca, buddhipubbena (Com.).

Ekagga, 28 cp. Mil. p. 139	Kamma*, 37, 43, 113, 117,
Ekattatā, 4, 72, 73, 75, 76,	160, 161, 178, 180, 181, 182,
77, 78, 107, 108	183, 191
Ekabji*, 189 cp. A. V, p. 380	Kammasamādāna* (4), 98
Ekodibhāva*, 89	Karuṇā*, 25, 121, 122, 124
Esikā, 56	<i>Kali</i> 3, 132
	Kalyāṇatākusala, 20
	Kallatāparicita, 26
Okappanā (belief, assevera-	Kasipāyatana* (10), 89, 112
tion), 15, 19, 28 cp. Dh. S.	Kamaguṇa* (5), 28, 81
12 & Mil. p. 150; 310	Kāmadhātu*, 97
(okappeti)	Kāmarāga*, 28
Okāra, 42	Kāmasukhallikānuyoga, 110
Ogha* (4), 31, 114, 115, 116,	Kāya*, 77, 83, 123
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Otarapa, 1, 2, 4, 107	118, 119
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Ottappa*, 39	Kāyasamgaha, 91
Odahana, 29	Kāyasampiḷana, 29
Odhiso, 12	Kāyānupassitā, 123
<i>Opaguyha</i> *, 136	Kilesa*, 113, 116, 117, 191
Opapaccayika, 28	Kilesapuñja (tenfold), 113
Oramattika, 62	Kilesabhūmi, 2, 192; (4), 161
Orambhāgiya*, 14	Kilesavinaya, 22
<i>Oliyati</i> , 174	Kiḷanā, 18
Ovāda (threefold), 91, 92	Kukkuravatika, 99
	Kudassu, 87
	Kusala, 161, 183, 184, 191, 192
<i>Kaṭasi</i> *, 174 cp. S. II, p. 178	Kusalamūla* (3), 126
Katakicca, 20	Kusalamūlaropana, 50
Kappiyanuloma, 192	Kusalavītakka*, 126
Kaḷālikāra-āhāra*, 114, 115,	Kusalavīmaṃsā, 50
117, 118	Kusalasaññā* (3), 126

\* = arohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

\* = sivathikā (Com.).

\* = aparādha (Com.).



Kusalūpaparikkhā* or °lapa- rikkhā, see p. 276, n. 2, (3), 126	Catubyūha*, 1, 2, 3, 105
Kevala, 10	Citta*, 16, 18, 54, 84, 123
Kolamkola*, 189 cp. A. IV, p. 381	Cittapasāda, 191
Kosajja*, 127	Cittavikkhepa, 27 cp. S. I, p. 126
Khandha*, 29, 57, 64, 65, 66, 68, 69, 70; (3), 126	Cittasamgaha, 91
°dhā arūpiṇo (4), 41	Cittasamādhi, 16
Khama, 77	Cittasampijana, 29
Khaye-ñāpa*, 15, 54, 59, 127, 191 cp. K. V, p. 230 sqq.	Cittānupassitā, 123
Khippābhiniṇṇa*, 7, 24, 50, 77, 112, 113, 123, 124, 125	Cittēkaggatā*, 15, 16, 61 cp. Mil. p. 57 (ekaggatā)
Gata*, 2	Cintāmayi (paññā), 8, 50, 60
Gandha (tie, bond), 31, 54; (4), 114, 124	Cetanākamma*, 43, 113, 160
Gandha*, 116	Cetanācetasikakamma*, 96
Garaha*, 184	Cetasikakamma*, 43, 113, 160
Garuṭṭhaniya, 8	Cetopharaṇa, 89
Gahapa, 27	°patā, 89
Gārayha, 52	Cetovimutti*, 7, 40, 43, 81, 82, 87, 127
Gedha, 18 cp. S. I, p. 73	Chandasamādhi, 15, 16
Gehasita, 53	Jaṭa (3), 126
Gomaya, 23	Jappā, 12 cp. S. I, p. 123
Govatika, 99	Jarā*, 29
Cakkhu, 191	Jatī*, 29
Cakkhurūpaviññāpasannipāta 28	Jivitindriya*, 29 cp. Dh. S. 19 &
Catukkamagga, 113	Jotana, 63
	Jhāna* (4). 19, 25, 26, 28, 87, 88, 99, 100, 119, 121, 122, 123, 124, 125

\* = āta (Com.).

° = gārayha (Com.).

\* = siddha (Com.).

Jhāyi, 77, 161	Tipukkhalā* (skr. tripuṣkala),
Jhitrā <sup>1</sup> (skr. jyā, jināti), 145	2, 4, 127 cp. Mhv. II, p.
Ñāna*, 8, 15, 16, 17, 19, 99,	207, 20 (tripuṣkara)
161, 165, 166, 167, 168, 191;	Tibbagāraṇa, 112
(different species of ñ*), 108	Tirapā, 54, 82, 191
Ñānadassana*, 17, 18, 28	Tulanā, 8, 41 cp. M. I, p. 480
Ñeyya, 19, 41, 161, 166, 167,	Tejodhātū*, 74
168, 191	Te-dhātuka, 14, 63, 82 cp.
Thānāthāna-ñāṇa*, 94 cp. K.V.	K.V. p. 605
p. 231 sqq.	Thava, 161, 188, 189, 192
Thitibhāgiya, 77	Thālaka <sup>2</sup> , 79
Taṇhā*, 23, 24, 27, 28, 39, 53, 69,	Thina*, 86, 108
72, 126; (2), 87; (3), 160;	Thusa, 23
(36), 37, 38, 95, 160	
Taṇhācarita, 7, 109, 110, 111,	Dandhabhinna, 7, 24, 50, 77,
112, 114, 115	112, 113, 123, 124, 125 cp.
Taṇhānissaya, 65	A. II, p. 149 etc.
Taṇhānusaya, 42, 43	Dama, 77
Taṇhāpakkha, 53, 69, 88, 160	Dassana, 161, 168, 169, 170, 171
Taṇhāvipallāsa, 86	Dassanabala*, 38
Taṇhāvodānabhāgiya, 128, 160	Dassanapariñña, 19
Taṇhāsaṃkilesabhāgiya, 128,	Dassanabhāgiya, 189, 192
160	Dassanabhāvanā, 191
Tatra-tatrābhinandī, 72	Dassanabhūmi, 8, 14, 50
Tatha, 4	Diṭṭhadhammavedaniya, 37, 99
Tattha-tattha-gaṇṇanipatipa-	cp. K.V. p. 611 sq.
da, 96, 97	Diṭṭhappatta (diṭṭhi*), 190
Tapa, 121, 122, 123	Diṭṭhigata (62), 96, 112, 160
Titthaññutā*, 29, 80 cp. M. I,	Diṭṭhicarita, 7, 109, 110, 111,
p. 223; A. V. p. 349	112, 113, 114, 115, 118, 122

\* = vadhitrā (Com.). The spelling jhitrā is likely to have been adopted to avoid confusion between jitrā 'having conquered' and jitrā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S. B. E. XXXVI, p. 342 n.).

<sup>1</sup> = tīhi pakkhala, i. e. sobhana (Com.).

<sup>2</sup> = dipakapallika (Com.).

Ditthiṇissaya, 65	Domanassa*, 12, 29; (12), 53
Ditthipakkha, 53, 88, 160	Domanassadhātu*, 97
Ditthimāna, 37	Dovacassa, 40, 127
Ditthivipallāsa, 86	Dosa*, 13
Ditthivodānabbhāgiya, 128, 160	Dosacarita, 24, 90, 118, 122, 190
Ditthisaṃkilesabbhāgiya, 128, 160	Dosamukha, 190
Dibbacakkhu*, 102, 103	
Disā (4), 117, 121, 122	Dhamma*, 11, 15, 18, 31, 83, 84, 112, 119, 120, 123, 124, 125; (3), 161
Disūlocana, 2, 4, 124	Dhammakusala, 20, 33
Dukkha*, 12, 29, 41, 42, 47, 72	Dhammacakka, 8, 60
Dukkhata (3), 12, 126	Dhammatā*, 21, 22, 50 cp. Mil. p. 179
Dukkhanirodha*, 72	Dhammadesanā, 8, 10, 38, 125
Dukkhadhātu*, 97	Dhammadhātu*, 64, 65, 68, 70 cp. Dh. S. 58. 67. 147. 397. 560. 572
Dukkhanirodhagāminipaṭipadā*, 73	Dhammapaṭisambhida, 20, 61
Dukkhaveḍaṇā*, 67	<i>Dhammapada</i> * (4), 170
Dukkhasaṇṇā*, 27	Dhammavicayasambojhaṅga, 191
Dukkhasamudaya*, 72	Dhammasaṇṇā*, 28
Dukkha paṭipadā, 7, 50, 77, 112, 113, 123, 124, 125 cp. A. II, p. 149 etc.	Dhammasvākkhatata, 50, 175
Duggati (twofold), 45	Dhammādhittāna, 161, 165, 191
Duccaritavodānabbhāgiya, 128, 160	Dhammānupassitā, 123
Duccaritasamkilesabbhāgiya, 128, 160	Dhammānusarī, 112, 189
Dunnaya, 21	Dhammāyatana*, 68 cp. Dh. S. 58. 66. 147. 397. 572. 594
Dunnikkhitta, 21	Dhamme-ñāpa*, 54, 82, 127, 191
Dummaṅku, 50 cp. Vin. III, p. 21; S. II, p. 218; A. I, p. 98; V, p. 70	Dhātu*, 64, 65, 68, 70; (4), 73; (6), 57; (18), 57, 69
Devā, 23	Dhūpāyanā (steaming, but used metaphorically), 24
Desanā, 1, 2, 3, 5, 24, 25, 26, 33, 41	
Desanāsandhi, 38	

\* = dhammakotthāsāni (Com.).



Nandiyavatta, 2, 4, 7, 113	anupādisesā nibb <sup>o</sup> , 12, 14, 38,
Nandirūgasahagata, 72	40, 92, 109, 127
Nandūpasecana, 116, 117 cp.	sa-upādisesā nibb <sup>o</sup> , 38, 40,
Jāt. III, p. 144, 25; VI, p.	69, 127 cp. A. IV, 378sqq.
24, 13 (mamsūpa <sup>o</sup> )	Nibbida, 27, 29
Naya, 4, 28, 113, 124, 127;	Nibbedha (piercing), <sup>2</sup> 153,
(3), 5; (5), 1, 2	154, 156, 157, 159, 160 cp.
Nayasamuttāna, 109	Jāt. II, p. 9, 25
Nānābhūta-loka, 97	Nibbedhabhāgiya, 21, 48, 49,
Nānādhimuttikata-ūpa <sup>o</sup> , 98	77, 128, 143, 144, 145, 146,
Nāma, 15	147, 148, 149, 153, 154, 157,
Nāmakāya <sup>o</sup> , 27, 28, 41, 69,	158, 159, 160, 161
77, 78	Nimittānusari, 25
Nāmarūpa <sup>o</sup> , 15, 16, 17, 28, 69	Niyyāna, 119
Nighāta, 189	Niyyānika <sup>o</sup> , 29, 31, 52, 63,
Niccasañña <sup>o</sup> , 27	83, 92
Nijjijja, 51	Niravasesa (inclusive), 14, 15
Nijjhāma, 77, 95	cp. Mil. p. 91; 182
Nittaphata, 38	Nirutti <sup>o</sup> , 4, 8, 9, 33, 38, 105
Nidāna, 3, 32, 34	Nirūpadāha, 188
Niddesa, 4, 8, 9, 38 (also a	Nirodha <sup>o</sup> , 14, 16, 17, 29, 73
subdiv. of byānjana)	Nirodhadhamma, 14
Niddesasandhi, 38, 39, 40	Nirodhadhātu, 97
Nidhunati, 90	Nirūpaputt <sup>hā</sup> , 129
Nindiya <sup>o</sup> , 132	Nissaya, 7, 65
Nippatti, 54	Nissitacitta <sup>o</sup> , 39, 40
Nibbatti, 28, 79, 80	Nitattha, 21
Nibbānagāmi, 98	Nivarana <sup>o</sup> , 11, 13; (5), 94
Nibbānadhātu <sup>o</sup> , 38, 40, 97, 109	Nekhamma <sup>o</sup> , 53, 87, 106, 107

<sup>1</sup> nindaniya (Com.).

<sup>2</sup> — nibbijjhana (nibbijjana, MS.), padālana, scil. lobha-kkhandhādīnaṃ (Com.).

<sup>3</sup> Com.: Kuṇḍakādinaṃ sukarabhāttena putt<sup>h</sup>o gharasakaro hi bālakālato putt<sup>h</sup>āya posiyamāno thūlasarīrakāle gehato bāl<sup>o</sup> nikkhamitum alabhanto hetthā mañcādisu samparivattitvā samparivattitvā assasanto sayate 'va.

<sup>4</sup> This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

Nekkhammadhātu*, 97	Paññindriya, 7, 15, 16, 19, 191
Netta ( <i>for nettā, skr. netar</i> ), 150	Paṭigha*, 69, 88
Neyya, 7, 8, 9, 19*, 27*, 125	Paṭikkhitta, 161, 185, 186, 187, 192
Neyyattha, 21	Paṭiccasamuppāda*, 22, 24, 32; 64, 65, 66, 68, 69, 70
Nerutta*, 3, 8, 9, 32, 33	Paṭinissarati, 113
Nevasaññānāsāññayatana*, 26, 39	Paṭipakkha, 3, 112, 124
Pakatisīla, 191	Paṭipadā* (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125
Pakāsanā, 5, 8, 9, 38	Paṭipannaka, 50
Pakkula*, 150	Paṭipassaddhi*, 89
Paccattasamuṭṭhita, 8	Paṭirūpadesavāsa, 29, 50
Paccaya*, 78, 79, 80	Paṭisaṃharaṇa, 27, 41
Paccavekkhaṇānimitta, 85	Paṭisaṃkhānabala, 15, 16, 38
Paccupaṭṭhāna, 28	cf. Jāt. I, p. 502, 9
Paccekaḥbuddha, 190	Paṭisandhi, 79, 80
Pacceti, 93 cp. Mil. p. 125; 313	Paṭhavidhātu*, 73, 74
Pajānana, 28, 54 cp. Dh. S. 16, 20, 555	Patthanā, 18, 27
Pañcendriya*, 15, 28, 47, 54	Pada*, 2, 4, 8, 9, 38, 192
Pañcupādānakkhandha*, 15, 28	Padaṭṭhāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106
Paññakkhandha*, 70, 90, 91, 128	Padabyañjana, 21
Paññatti (paññatti), 1, 2, 4, 5, 8, 9, 38, 188	Padasaṃhitā, 33
Paññā*, 8, 15, 17, 28, 54, 191	Padālana, 61, 112
Paññābala, 54, 191	Padhāna*, 16
Paññāvimutta, 199	Papañca*, 37, 38
Paññāvimutti, 7, 40, 43, 81, 82, 87, 127	Pamaṃjati ( <i>skr. pra + mṛj</i> ), 164
	Pamāda*, 13, 41

\* = ñeyya; the Cy. on p. 19 (neyyassa pariññā) says: — rūpārūpapariggāhanavasena neyyam.

\* Com.: tīya katam akkulam pakkulakaraṇaṃ ca ativattati atikkamati. See J.P.T.S. 1886, p. 94 sqq.

\* = niyyāti, vimuccati (Com.).

<i>Pumutī</i> <sup>1</sup> , 131	<i>Pahāna</i> , 15, 16, 17, 19, 24, 25, 192
<i>Parato ghosa</i> , 8, 50	<i>Pāpatipāta</i> <sup>2</sup> , 27
<i>Paramparahetu</i> , 79	<i>Pātubhavana</i> , 29
<i>Paramparahetutā</i> , 79	<i>Pāmuḍḍa</i> <sup>3</sup> , 29
<i>Paravacana</i> , 161, 172, 173, 174, 175, 191	<i>Pāramitā</i> , 87
<i>Parikkhā</i> , 3, 4, 126 <sup>4</sup>	<i>Pāsamsa</i> <sup>5</sup> , 52
<i>Parikkhāra</i> , 1, 2, 4, 108	<i>Piṇḍarūpa</i> <sup>6</sup> , 27
<i>Pariggāhaka</i> <sup>7</sup> , 79	<i>Pihāyana</i> , 18
<i>Parijānanā</i> , 20, 27	<i>Pitānūta</i> , 29, 80 cp. M. I, p. 223sq.; A. V, p. 349
<i>Pariññā</i> , 19, 20, 31	<i>Pīti</i> <sup>8</sup> , 29
<i>Parideva</i> , 29	<i>Pitipharana</i> , 89
<i>Paripāliya</i> , 105	<i>Pitipharanātā</i> , 89
<i>Paribrūhana</i> , 79	<i>Pitimanatā</i> , 69
<i>Pariyutthāna</i> , 13, 14, 18, 37, 38, 79, 80	<i>Puggala</i> (26), 189, 190; (19), 190; (5), 191
<i>Pariyutthāniya</i> , 18	<i>Pucchā</i> , 18
<i>Pariyettī</i> , 1, 5	<i>Pujja</i> <sup>9</sup> , 52, 56
<i>Pariyodapana</i> , 44	<i>Puññakiriya</i> vatthū, 50, 128
<i>Pariyodapeti</i> , 44	<i>Puññapaṭipadā</i> , 96
<i>Parivattana</i> , 1, 2, 3, 106	<i>Puññapāpasamatikkamapaṭipadā</i> , 96
<i>Palibodha</i> , 80 cp. Mil. p. 388; Jāt. II, p. 95, 26	<i>Puññabhāgiya</i> , 48
<i>Pavāḷa</i> , 14	<i>Punabbhava</i> <sup>10</sup> , 28, 79, 80
<i>Pavicaya</i> , 3, 87	<i>Pubbāparānusaṇḍhi</i> , 3
<i>Pavicināti</i> , 21	<i>Pubbekatapuññatā</i> , 29
<i>Pavicetabba</i> , 21	<i>Pubbenivāsānussati-nāya</i> <sup>11</sup> , 28, 103
<i>Pasāda</i> <sup>12</sup> , 28, 50	<i>Ponobhavika</i> , 72
<i>Passaddhi</i> <sup>13</sup> , 29, 66	

<sup>1</sup> — pamokkha (Com.).

<sup>2</sup> The reading of S. kusālaparikkhā seems to be preferable to the reading of B. B. kusālūpaparikkhā which has been taken up into the text, and so we have to read both akusālaparikkhā and kusālaparikkhā instead of akusālūpaparikkhā and kusālūpaparikkā.

<sup>3</sup> — upathambhaka (Com.).

<sup>4</sup> — pasamsitabba (Com.).

<sup>5</sup> — pūjaniya.



Phala*, 50, 79, 80	Bhāvanābhāgiya, 189, 190, 191, 192
Phalatakusala, 20	Bhāvanābala, 16, 38 cp. Dh. S. 1354
Phalabhāgiya, 48*, 49	Bhāvanābhūmi, 8, 14, 50
Phalasamāpatti, 50	Bhāvanāmayi (paññā), 8, 50, 60
Phassa*, 15, 28	<i>Bhūsa</i> *, 172
Phassa-āhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126	Bhūmi, 14, 25
	Bhūri, 54, 191
Bala* (5), 31; (10), 92 sqq.	Magga*, 29, 31, 52, 73, 89, 90
<i>Baliyati</i> *, 6	Maggavajjha, 23
<i>Buddha-ulāratā</i> , 175	Majjhima, 77
Buddhi, 121, 122, 123, 191	Maññanā, 24 cp. Dh. S. 1116. 1233
Bojjha <sup>1</sup> , 20	Mattaññutā, 29, 80
Bojjhaṅga* (7), 31, 94	Manasānupekkhanā, 8
Bodhaṅga, 31, 83	Manasikāra, 25, 28
Bodhipakkhiya, 31, 83; (43), 112	Mano*, 54
Byañjana* (sixfold), 4, 8, 9, 38	Manosañcetanāhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126
Byañjana (attire), 27	Manda, 7, 118, 122
Byañjanasandhi, 38	Mamaṅkāra, 127
Byāpada*, 13	Marapa*, 29
Byāpadadhātu*, 97	Mahāpadesa (4), 21, 22
Brahmacariya, 48	Mahābhūta (4), 73
	Māna* (2), 87
Bhava*, 28, 29	Mānapahāna, 121, 123
Bhavaṅga (2), 91 cp. Mil. p. 299	Micchattā (8), 44 cp. Dh. S. 381. 1003. 1099. 1234
Bhavarāga, 28 cp. Dh. S. 1120	Micchattaniyata, 49, 96, 99 cp. Dh. S. 1028. 1412
Bhavissa (skr. bhaviṣya), 53	Middha, 86, 108
Bhavūpasama, 121, 123	
Bhāvanā, 161, 170, 171, 192	
Bhāvanāpariñā, 19	

\* Phalan ti pana sāmāññaphalam (Com.).

\* = abhivṛbhavati (Com.).

\* = bhujjitabba (Com.).

\* = dajha (Com.).

Mudita*, 25, 121, 122, 124	Rūpadhātu*, 97
Mūla* (3), 3	Rūpañcāyatana, 32
Mūlapada* (18), 1, 2, 3, 127, 161, 192	Rūparāga, 28
Metta*, 24, 25, 121, 122, 124	Lakkhaṇa, 1, 2, 3, 22, 27, 28, 30, 104
Medhā, 54, 191	Lakkhayati, 30
Moha*, 13	Lañjaka (skr. lañj, to declare, tell), 2 cp. Mil. p. 137*; 217*
Mohacarita, 24, 90, 190	Latā, 24, 141 cp. Dh. S. 1059, 1136
Mohamukha, 190	Lapaka, 94
Yathābhūtañāpadassana*, 29	Lapana, 94 cp. Mil. p. 383
Yāthāra, 27 cp. Mil. p. 171; 214; J.P.T.S. 1889, p. 208	Lālappa, 29
Yutti, 1, 2, 3, 103	Linatta, 86, 108
Yoga (4), 31, 114, 115, 116, 117, 118, 124 cp. Dh. S. 1059	Loka* (threefold), 11, 19
Yogi, 3, 10, 61 cp. Mil. p. 356; 366; 393; 404; 418	Lokudhamma (8), 162
Yoni, 40	Lokavattānusāri, 113, 119
Yonisomanasikāra*, 8, 40, 50, 127	Lokavivattānusāri, 113, 119
Rakkhana, 41	Lokādhiṭṭhāna, 11
Rajāñiya, 18	Lokika (lokiya), 49, 67, 77, 161, 162, 163, 164, 189, 190, 192
Rapañjaha, 54	Lokuttara, 10, 54, 67, 77, 111, 161, 162, 163, 164, 189, 190, 191
Rattavāsi, 113	Lobha*, 13, 27
Rāgacarita, 24, 90, 117, 122, 190	Vaṭṭa, 113
Rāgamukha, 190	Vaṇṇa, 27
Rāsi (3), 96 cp. K. V. p. 611	Vatihu (10), 114
Rūpa*, 15, 73	
Rūpakāya, 28, 41, 69, 77	

\* Samyuttanikāyavarnalañcake, the compound consonant ṇj being often spelt ñc. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also lañjati, Jāt. I, p. 452, 5.

Vanatha, 81, 82 cp. Dh. S. 1059, 1136	Vipaṇcayati, 9
Vādānuvāda, 52	Vipaṇciyati (denom.), 9
Vāyodhatu*, 74	Vipaṇcitānñū, 7, 8, 9, 125
Vārivāṇa, 89	Vipatti* (3), 126
Vāsanā*, 153, 159, 160	Viparitasānñā* (3), 126
Vāsanābhāgiya, 4, 21, 48, 128, 133, 134, 137, 138, 139, 140, 141, 142, 143, 152, 153, 158, 159, 160, 161, 189, 190, 191, 192	Vipallāsa, 4, 27, 31, 85, 86, 115, 116, 117, 118; (4), 2, 113, 114, 117, 124
Vikkhambhanatā, 15, 16	Vipallāsayaṭi, 85
Vikkilīta, 124	Vipallāsavattthu (4), 85
Vicaya, 1, 2, 10 cp. S. III, p. 96 (vicayasō); Mil. p. 340 (dhammavicaya)	Vipassanā*, 7, 42, 43, 47, 48, 50, 82, 88, 89, 90, 91, 125, 127, 128, 160, 191
Vicikicchā, 11	Vipāka, 161, 180, 181, 182, 183, 191
Vicinati, 10, 25, 26	Vipākavemattatā-nāpa*, 99
Vicetabba, 22	Vipubbaka, 27 cp. Dh. S. 264; Mil. p. 332
Vijja*, 76, 191	Vibhajānā, 5, 8, 9, 38
Viññāpa*, 15, 16, 17, 27, 28, 79, 80, 116, 117	Vibhatti, 1. 2. 3, 105 cp. Mil. p. 102; 381
Viññāpaṇcāyātana*, 26, 39	Vimutti*, 29
Viññāpaṭṭhiti, 31, 83, 84	Vimuttiñāṇadassana*, 29
Viññāṇāhāra*, 114, 115, 117, 118 cp. Dh. S. 70, 126	Vimokkha* (8), 100, 112
Vitakkavicāra*, 16	Vimokkhamukha (3), 90, 119, 126
Vitthārāṇa, 9	Viraddha*, 132
Vitthārātā, 2	Virāga, 16, 29
Vitthāriyati (denom.), 9	Viriya*, 28
Vinaya (3), 22	Viriyaśamādhī, 16
Vinilaka, 27 cp. Dh. S. 264; Mil. p. 332	Viriyaṇḍriya*, 7, 15, 19
Vipaccati (to bear fruit), 37	Virohana, 28
Vipaṇcānā, 9	Vilakkhaṇa, 78 cp. Mil. p. 405
	Vilometi, 22
	Vivatta, 113

\* = puññabhāvanā (Com.).

\* = aparaddha, khalitapuggala (Com.).



<i>Vivattate</i> <sup>1</sup> , 131	<i>Vevacana</i> , 1, 2, 4, 24, 53, 54, 55, 56, 82, 106
<i>Vivaraṇā</i> , 5, 8, 9, 38	<i>Vodāna</i> , 100, 125, 126, 127; (3), 96
<i>Vivicchati</i> (desid. of vid), 11	<i>Vossagga</i> , 16
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<sup>1</sup> — pakkhipati, adhiṭṭhahati (Com.).

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<sup>3</sup> — sakāraṇa (Com.).

<sup>4</sup> — sabrahmacāri (Com.).



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\* = acchiddacatupārisuddhisīlavutti (Com.).

† Com.: Yathā puriso udakagahapena garubhāraṃ nāvam udakam bahi siñcitvā lahukāya nāvāya appakasiren' eva pāragū bhaveyya pāraṃ gaccheyya.

‡ = gaha (Com.).

§ = gametabba, netabba (Com.).

|| = kusalākusale vitivatti (Com.).

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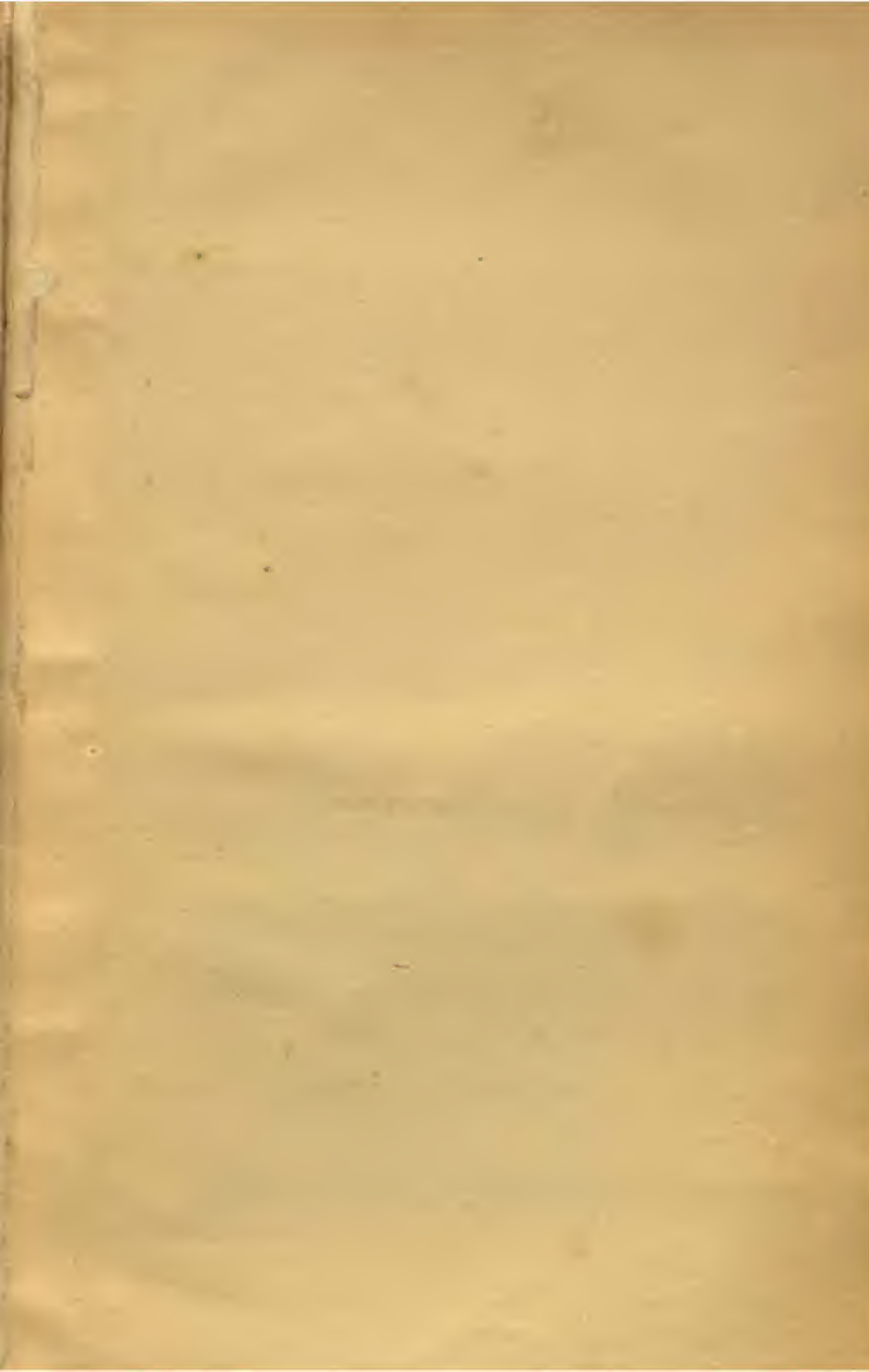
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‘ Ajj’ eva kiccam ātappam, and so on.







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